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LUDLOW:

A Century and a Centennial,

COMPRISING A

SKETCH OF THE HISTORY

OF THE

TOWN OF LUDLOW,

HAMPDEN COUNTY, MASSACHUSETTS,

TOGETHER WITH AN ACCOUNT OF THE CELEBRATION BY THE TOWN

OF ITS

CENTENNIAL ANNIVERSARY,

June 17th, 1874.

— • • • —

COMPILED BY

ALFRED NOON, A. M.,

A PASTOR IN THE TOWN.

PRINTED BY VOTE OF THE TOWN.



SPRINGFIELD, MASS.:

CLARK W. BRYAN AND COMPANY, PRINTERS.
1875.

For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.

I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.

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PREFACE.

THE day of appreciation of a work like this is never at the time when it is issued. The labor of research and compilation must be in a measure a labor of love.

The apparent unimportance of our contribution to the public may, after all, exist only in appearance. Few prominent public men claim Ludlow as their birthplace, nor does the town seek, like seven cities of old, to rest her fame on the reputation of some ungrateful son. This is but a quiet little neighborhood, occupying a humble position in the grand old Commonwealth.

But while the town has been unsung by bard, or unwritten by annalist, or unknown to the greater events of busy humanity, she may, from these very reasons, argue an individuality which is worthy of note. Her life is not merely memoir or public history, but is unique in possessing few of those features which so largely enter into the picture of towns farther famed.

If New England has done aught for humanity, her accomplishments have had their inception in her homes, among her own sons and daughters. Her power found its origin at her firesides. The world must know that New England has had a life by itself. The student of that life, in all its characteristics, discovers an individuality and seeks to trace its causes. In such towns as Ludlow, they may be discovered easily. The glare of popular feats and popular men removed, we are permitted to look upon a specimen of pure, unadulterated New England life.

As the reader examines our folk-lore, then, we take pleasure in introducing him to the true New England home. These hardy yeomen, these toiling matrons, who have quarried and polished the hearth-stones

of a century, have been good fathers and mothers, and have been permitted to see successive generations of noble sons and daughters grow up around them, to call them and their institutions blessed. The forefathers sleep their last long slumber, but if you would see their handiwork, look not only at the broad acres and spacious barns, but also peer into the faces of their descendants, and read of the excellencies and wisdom of their sires.

We lift the veil of a century. If the fresco behind show in places the marks of age, need we wonder? If here and there a tint is so faded as to be indistinct, a stripe once distinct and beautiful may seem to have lost the uniformity at first given to its breadth, or the beauty of its curvature, charge the defacement to the account of Old Time itself. A magnificent work by one of the old masters has been lost by an attempt to renovate it; we give you our little picture as nature hands it to us.

The materials composing this volume have been, in the main, rescued from memories which soon must fade away. In the absence of fulsome annals, the incidents have been obtained by conversation with octogenarians, and even nonagenarians at their firesides, and those of their neighbors. Grandsires hastening to the grave have been arrested in their faltering steps, and grand-dames disturbed in their meditations, that they might tune afresh the harps of early days for the eager ears of generations come and coming. Yellowed old deeds, lichen-painted tombstones, silent cellar holes and well-nigh forgotten boundary lines have been tributary to the work.

To all who have so kindly aided in giving desired information, we would extend hearty thanks. To the assiduous and pains-taking chairman of the Committee of Publication, and his co-laborers in gathering the materials so profusely furnished the Compiler, the town is under particular obligation. The beauty of these pages, and tasty appearance of the volume themselves, speak for the publishers. The thanks of the town is more than due to them who have so cheerfully furnished those portraits of themselves or their friends, with which the volume is embellished. The Centennial Exercises will be read again with delight, and re-read by successive audiences, who shall by their interest give the meed of praise to those who

rendered that eventful celebration a feast of reason as well as a glad reunion.

More than a word is due to the historian of that day. Other towns may glory over the prowess of their corporate ancestors, but it will be discovered that our historian regaled his appreciative auditors with choicest tidbits from the town's own life. The pens of other ready writers may have improved such occasions in tracing excellent homilies on grand themes; the gentlemen, to whom reference is made here, found in the word "Ludlow" an inspiration all-sufficient for his task.

The compiler of the history, as sensible of his own incapacity, perhaps, as the sharpest critic, asks the indulgence of those most interested, wishing to them and their successors on the domain of Ludlow, the fondest blessings which can come from enterprise and thrift, and good homes, and good hearts.

LUDLOW CENTER, 1875.

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INTRODUCTORY.

As we stand at the vestibule of the little edifice whose proportions and embellishments we propose to exhibit to the interested reader, it may be well to point out a portrait or two of the more renowned sons of the town, whose names and memories, impressed upon our minds, will render the apartments of our little cottage still more interesting to the looker-on. As said of another, known to fame,—

“Fairer seems the ancient township,
And the sunlight seems more fair,
That they once have trod its pathways,
That they once have breathed its air.”

REV. JOEL CHAPIN was born in Ludlow very early in the history of the settlement, served in the Revolutionary war, and afterward went through a collegiate course at Dartmouth College.

DR. AARON JOHN MILLER was well known in all the earlier history of the town as the family physician. He is said to have been one of the original Boston tea-party, and went as surgeon to the Revolution. So extended a sketch of his life occurs in the genealogies that it is unnecessary to speak further of him here than to call attention to the portrait facing page 176, which two of his grandsons have kindly furnished for the history of his town.

JOHN JENNINGS, Esq., was widely known in his day as the lawyer of the town. He is said to have lived at one time near the present home of Ezekiel Fuller, where he had a sort of office. It became his duty to make out many a deed of the lands of this region, and sign many an important document. His usefulness extended along many years, and found fields for display in larger circles than those of home.

TO THEODORE SIKES, yet lingering on the verge of time, belongs the distinction of representing the town oftenest in the political assemblies of the State. A hearty and honorable citizen, he retains in his old age the respect and love of his fellow-townsmen.

HON. CHESTER W. CHAPIN, an elegant portrait of whom appropriately opens our volume of sketches, is perhaps the best and widest known to the world at large of any of the sons of this good old town. Mr. Chapin was born in the "Torrey house," in the west part of Ludlow, December 16th, 1798. He is a direct lineal descendant, in the sixth generation, from Dea. Samuel Chapin, the founder of the family in this country. His grandfather, Ephraim Chapin, was one of the largest land owners of his day in this section, his estate covering lands in Chicopee, Ludlow and Springfield. His father (also Ephraim by name) occupied a portion of the old Chapin estates, which at the time of his death had not been divided. Though rich in lands these early settlers were otherwise possessed of small means, and cultivated habits of the strictest economy. Yet these were days of families inversely proportionate to the ready means of the householder, Chester being the youngest of a family of seven children. In such circumstances are often formed the beginnings of the amplest fortunes and that strength of character which gives the widest influence.

Already, then, had there been instilled into the mind of the boy those lessons which have served him so well, when at a tender age his father died and left the family, then at Chicopee street, to manage for themselves. His older brother, Ephraim, having been sent to college, the duty of remaining at home to care for the interests of his mother and her farm devolved upon Chester. While so doing he attended the district school at Chicopee which ranked high as a school of its kind in those days, and was afterward sent to the Academy at Westfield, from which he entered upon the active pursuits of life. As was often the case at such schools, the culture acquired, however valuable, was of no more use in after life than the acquaintances formed in the circles with which he became intimate. At twenty-one he went to Springfield, and first found employment at the bar of the old Williams House, kept then by his

brother Erastus. Not relishing the business he was next found keeping a store of his own at Chicopee street. Just across the way was another store kept by the late Stephen C. Bemis, and the two soon formed a copartnership which continued several months. At this time Mr. Chapin was married to a daughter of Col. Abel Chapin of Chicopee. He was next found at work upon the construction at Chicopee of the first mill ever built in this county where paper was made by machinery. He took the contract for the foundation and masonry of this factory for the Ames's, and did the work in so satisfactory a manner that when a few years later the mill was burned, they urged him to undertake a renewal of the job; but other engagements then intervened to prevent him from complying. A change in business then occurred which turned the attention of the young man in the direction of his real life's work. At the solicitation of Jacob W. Brewster of Hartford, he was induced to take an interest in the extensive stage lines in the Connecticut Valley. Here he first made the acquaintance of his lifelong friend, the late Major Morgan of Palmer, who was engaged in the stage line running east and west from Springfield. Occasionally holding the reins on the Hartford and Brattleboro line, Mr. Chapin was soon found to be more needed in developing the general interests of the route, which so prospered under his management as to yield him large returns on his investment.

Soon after the demonstration had been satisfactorily made by Thomas Blanchard that steamboats could journey from Hartford to Springfield, Mr. Chapin grasped the idea and utilized it. He bought out Blanchard soon after 1830, and for a dozen years controlled the passenger traffic between the two places. Ever since he has maintained his business relations with boating lines, until he now controls largely the New York and New Haven lines of steamboats. Two of his vessels were in government employ during the war of the rebellion.

Meanwhile, having, largely by his personal efforts secured a connection between Springfield and Hartford by rail, he became a director in the corporations, and took active interest in its management. Extensive postal contracts having been taken by him on the route from Terre Haute to St. Louis, he sent the

stages there, and used the rail as the means of transporting mails under his charge from Hartford to Stanstead.

In 1850 Mr. Chapin became a director of the Western Railroad, but resigned the position to accept the presidency of the Connecticut River Railroad in the same year. In 1854, having attracted attention by successful management of that road he was elected president of the Western road, and accepted. In two years fifty miles of rails had been renewed, the bridge over the Connecticut River rebuilt, twelve first-class locomotives, one hundred and forty-five freight cars and six passenger coaches had been added to the rolling stock of the road. The interests of the Company called him to England in 1855, where he was successful in negotiating a loan of half a million of dollars, for further improvements. Very soon the road began to pay handsome dividends, a practice so long continued that it has become a habit. The Albany bridges, the new iron bridge at Springfield, the continuous double track, and more particularly the grand consolidation of the Western and Boston and Worcester roads into the Boston & Albany, with magnificent tide-water facilities and the huge elevator at Boston and the grand depot under way at Worcester, have been enterprises owing a large share of their success to the shrewd management of Chester W. Chapin.

At various times during his presidency of the Western road, he has been solicited to take the management of other large railroad interests, but has always refused. In business relations elsewhere, we find Mr. Chapin mentioned as a stockholder and director in the Hudson River and New York Central Railroads, as a prominent manager and owner of the Collins' Paper Company's property and business at Wilbraham, and of the Agawam Canal Company at West Springfield, and as president of the Chapin Banking and Trust Company of Springfield, (having been formerly founder and president of the Agawam Bank of the same place.) He has at the recent election been honored with a seat in the national House of Representatives, a fitting testimonial from an appreciative public—a testimonial, moreover, in which his little native town claims the privilege of giving a modest share.

The honor thus conferred, coming in the way it seems to have

done, precludes the necessity of extended eulogistic remarks concerning Mr. Chapin's personal excellencies. Kind and obliging, of unblemished reputation, cool and decided but considerate, one whose "promise is as good as his bond," his native town rejoices to hold him up as an exemplar for her young people. Mr. Chapin's presence at the Centennial was highly appreciated.

"While Mr. Chapin is naturally and by instinct a prudent and somewhat conservative man, a careful observer of his career will find that he has always been among the foremost to embrace every improvement in the onward march of civilization. At first a stage owner, he was quick to see and utilize the application of steam, first upon the waters of the Connecticut and then upon its banks. Instead of resisting the march of events as bringing into the field an element of rivalry and perhaps destruction to his interests in old methods, he was the foremost to contribute his capital and practical experience to the development of each new and improved project in the direction of cheap and rapid transportation."

The other son of Ludlow who has, perhaps, acquired prominence next to that of Mr. Chapin, is HON. GORDON M. FISK, the veteran editor of the *Palmer Journal*. He was born at Ludlow, May 9th, 1825, being also one of seven sons. His father, William H. Fisk, lived at the "City," the northwest district of the town. He was named after a son of Dr. Aaron John Miller, who accompanied the name with a gift of *three sheep*. The family was large, the mother an invalid, the income small, and so here again was an opportunity for building up a first-class man. The district school and family fireside afforded the only means for educating the children. A studious boy, Gordon early mastered all the books within reach, even to Dr. Johnson's dictionary and the Westminster catechism.

At the age of twenty-one he found an opportunity to gratify the longings of years, and purchased a printing press of one John Howe, of Enfield, who had used it in the publication of anti-orthodox pamphlets. It was a rude establishment, with ancient Ramage press, and ink balls instead of composition rollers. Having mastered the business by assiduous labor by nights, he established the "Village Gazette," in Ware, in June.

1847. He sold out in December, 1848, and moved to Palmer, where on the first of January he opened a printing office. In the fall he undertook, with another, to establish the "Holyoke Times," but abandoned the project, and issued the first number of the "Palmer Journal" April 6, 1850, whose publication he has continued ever since, also sending out the "Ware Standard" for nineteen years.

His official record covers a period of over twenty years. In 1860-1 he served as State Senator, attending an extra session each year, and serving on a special commission to sit in the recess, for three years, for the purpose of surveying a ship-canal from Barnstable Bay to Buzzard's Bay. Was Deputy United States Collector 1862-8, and Inspector of the State alms-house and Primary school at Monson 1857-74, and since 1866 has been connected with the visiting agency of the Board of State Charities.

Mr. Fisk possesses a pleasant local reputation as a poet, and several of his sketches are to be found in this volume.

HON. S. BLISS STEBBINS was for a while postmaster at Jenksville, and since has been on each board of the Boston city government.

HON. EDWIN BOOTH also commenced his business career at Jenksville, as clerk of the Springfield Manufacturing Company. He was long in the employ of the government, and now resides at Philadelphia.

HON. DEXTER DAMON, of Willoughby, Ohio, has been a member of the Legislature and a trial justice.

REV. SIMEON MILLER, now of Springfield, is a graduate of Amherst College, and has labored at Holyoke and South Deerfield steadily, supplying often in the desk of the Congregationalist Church in his native town.

PLAN OF THE WORK.

IT will be convenient in these annals, to divide the space of time covered thereby into five periods, and group the facts in divisions accordingly. These divisions are as follows:

I. Ante-Ludlow, a description of the region before it received a corporate existence; Ludlow before it was Ludlow. This period will close with the date of incorporation, 1774.

II. Ludlow in the eighteenth century, comprising the incorporation, the revolution, the building of the old church and settlement of the first minister, 1774 to 1800.

III. The ecclesiastical era, from 1800 to 1828, or from the first attempts to establish a Congregational Church to the dedication of the Methodist "chapel," including the ministry of Revs. Alexander McLean and E. B. Wright.

IV. The zenith of the century, or the period of greatest prosperity; from the completed establishment of the Center churches to the great failure of the Jenks's. The Congregational Church of 1840 is built, the old edifice becomes the town-house, Put's Bridge is Jenksville. Money plenty, times easy, until the catastrophe. Period, 1828 to 1848.

V. The Ludlow of to-day, taking in scope the balance of the century, introducing the Centennial. This will include the Rebellion record. 1848-1875.

THE HISTORY.



SECTION I.

TO 1774.

ANTE-LUDLOW.

Who constitute a town—The red man—Indian names—Relics of a departed race—An ancient armory—Legend of camp-fires—Of the Leap—Of the alleged Facing Hills murder—The tenure of soil—Springfield of old—Governor Andros—A Yankee trick—The commons—Sections of commons—Line of commons—Allotments—The river—Early settlers—The tar business—Joseph Miller—Others—A wooing—Glimpse at the region—Church service—Proposition for district—Will they get an organization?

A COUNTRY, a state, a town, consists of the inhabitants thereof. Whatever the place is, or fails to be, depends not upon the conditions of its soil or weather, so much as on the people enjoying or braving the same. Spain, in the most favored of latitudes, may fail to influence its nearest neighbors, while a band of hardy colonists among the frozen seas; singing their sagas while reefing the sails of rude smacks, may make the name of Iceland famous. Our first acquaintance, then, will be with the earlier inhabitants of the territory now known as Ludlow.

The history of the region, before the pale-face had appropriated these lands, is preserved only in tradition. Some portions of these broad acres were, evidently, favorite haunts of the red man. The names, Minachogue and Wallamanumps, preserve the flavor of the aboriginal.

The former name seems to have been applicable to the whole eastern region of Wilbraham and Ludlow, and signifies "Berry land." The latter word seems to have been applied to falls of the "Chicuepe," now at Ludlow Mills and Indian Orchard. Places are pointed out in the town which the red man made his favorite resorts. At one spot the discoloration of the rocks is alleged to have come from the frequent camp-fires of the Indians. At other places, both in the extreme north and all the plain region, the frequency with which arrow-heads are found, and chip-pings of flint and stone, indicate that another nation than our own once used this region as the seat of an extensive armory.

Of the legendary lore of the territory, there seem to have been some specimens. After the destruction of Springfield by fire, October 4, 1675, the warriors retreated eastward six miles, as we are informed by the annalists. The place of their encampment is said to have been on the peninsula, in the south part of the town, known as the Indian Leap; where twenty-four smouldering camp-fires and some abandoned plunder were all the vestiges remaining the next morning.

Of course, the story of all stories concerning the Indians, within the limits of the present town, is the familiar one respecting the leap of Roaring Thunder and his men, in the time of King Philip's war. Although the account is wholly legendary, there is therewith so fine a flavor of the aboriginal, that it has ever been popular among those fond of folk-lore. It is reported that the band of warriors was camping on the sequestered peninsula, lulled into quiet by the sound of the roaring fall of water, precipitously tumbling scores of feet over the rocks, within a half mile of the stream-bed. Some aver, that upon this point there were spread the wigwams of the Indians, and quite a company of them made the place their home; that at the

time these tragic events occurred, the red man had captured one of the women from Masacksick,¹ and were pursued by the intrepid settlers, and finally discovered in their rude home on the banks of the river. In the midst of their quiet and solitude, came the alarm from the white man, closely following up their trail into the thicket. There was no retreat. They had taught the pale-face the meaning of "no quarter," and could expect nought but retaliation. Only one way of escape presented itself, and that was into the jaws of death. To the brink of the fearful precipice, then, before the back-waters of the corporation pond had reduced the distance a hundred feet, did the painted braves dash on, and over into the wild waters and upon the ragged rocks they leaped directly into the arms of hungry death. Roaring Thunder is said to have watched while each of his company leaped into the frightful chasm, and then, taking his child high in his arms, casting one glance back upon the wigwam homes, he followed the rest into the rushing waters. The pursuant foe looked, wonderingly, over the jutting sandstone walls; but one living red-skin met his eye, and he was disappearing among the inaccessible forest trees which skirted the other shore.²

One other account, perhaps full as probable as either of those already related, bears a later date. On a prominent part of Facing Hills rocks, there rises an abrupt precipice, from which eminence a surpassingly grand outlook upon the region is to be obtained. This rock is supposed to have been the theater of one of those tragic events, too common in the days of early settlers. Away down the valley of the Chicuepe, was a little hamlet of hardy ad-

¹Longmeadow.

²See Appendix A. The omnipresent iconoclast, who doubts a Shakespeare and a Homer, has thrown his shading over this legend, even suggesting that had the Indians varied a few feet from the alleged course, they might have reached the river by an easy path.

venturers—so runs the story. Among the company was a family, in which were two women. Surprised by the blood-thirsty savages one day, when the men were out in the fields at work, one of the two found an opportunity to escape to the cellar, and hide under a tub. The other was so unfortunate as to become a prisoner, and accompanied the captors, as they speeded away up the valley. Soon as possible the settlers were aroused, and started in pursuit. It was a fearful chase, and a fruitless one; for the Indians, hurrying their booty along with them, reached this point on Facing Rocks, and, close pursued, put the victim out of misery by a tragic death.³

But the day of the red man is drawing to a close, and other claimants to the soil have appeared. The record of the purchase of the lands hereabouts from the Indians, is very clear, and shows that the settlers had all the rights of tenure which could flow from such transfers of property as gave the white man his possessions. That a connected account of the settlement of the region may be before the reader, it will be necessary to go back a little.

The original boundaries of Springfield circumscribed a region twenty-five miles square, including, west of the river, the land now comprising the towns of West Springfield and Agawam, the city of Holyoke, and part of Southwick and Westfield in Massachusetts, and Suffield in Connecticut; on the east side of the river, besides Springfield, Longmeadow, Wilbraham, Chicopee and Ludlow in this State, and Enfield in Connecticut. So Ludlow comprises the north-easterly section of the Springfield of long ago.

The grant of land to William Pynchon, in 1636, included all this region, but no one had laid claim to the eastern-most and western-most limits. In the latter part

³This event probably happened July 26, 1708. It bears a strong resemblance to the account of the massacre of the Wrights at Skipwuck. See Holland's *Western Mass.*, vol. 1, 158.

of the century, the oppressive measures of the English governor, Sir Edmund Andros, gave color to the fear lest he should cause these out-regions to revert to the crown, especially as he had threatened to take away the charter of the colony.

So far as the governor was concerned, his right to take this action can hardly be disputed. He was the first royal governor of New England, and came to carry out the wishes of the crown. As the government in England had declared the charters of all the New England colonies forfeited, Andros could do little else than execute the royal intentions. However, the Springfield colonists did not propose to be cheated out of their wood-lots by the crown, and so, with Yankee ingenuity, devised a plan to ward off the danger impending. In town meeting, February 3, 1685, they voted that, after reserving three hundred acres for the ministry, and one hundred and fifty acres for schools, on the east side of the river, and due proportions for like purposes, on the west side, the remainder should be divided among the one hundred and twenty-three heads of families, or legal citizens. With the ministry and school lots, there were thus one hundred and twenty-five proprietors, among whom the land was to be divided. Not that there were, good reader, that number of actual citizens, for it seemed no harm to add to the list the names of all male persons under age.

The "commons" east of the "Great River," seem to have included two sections, bounded by a line running north and south; the line on the east side, commencing at Newbury Ditch, so called, on the boundary of William Clark's land, extending from the hill west of the Norman Lyon homestead, and passing southward near the present residence of Ezekiel Fuller, past the rear of Mr. Haviland's house, and near the crossing of the Springfield, Athol and North-eastern railroad with the Three Rivers road, across

the river, and near the Stony Hill road, in Wilbraham. The land divided, as above described, was the outward commons, eastward of this line. Each of the one hundred and twenty-five took a share in each of the three sections east, and and the two west of the Great River. None of this outer common land was considered very valuable, but the method of division indicated was certainly fair.⁴

A glance at the map will show that the northern section of the east outward commons, and a small portion of the middle section, lies to-day in the town of Ludlow. The shares were not equal, but according to valuation, of course varying much. It is said that the narrowest were eight feet wide, measured at sixteen feet to the rod, much to the perplexity of proprietors in following generations. These original territorial divisions may be seen to-day on Wilbraham mountains, indicated by the parallel lines of wall running east and west.

In the north section, east, the school and minister lots ran through Cedar Swamp and over the north end of Minachogue mountain. The south boundary of the section must have passed not far from the south shore of Wood pond, and past the Miller Corner school lot to the river. The Chicopee river seems always to have constituted the boundary between Ludlow and Wilbraham, though by a singular oversight, the hither shore of the stream seems in both cases to have been fixed as the limit of the respective towns, leaving the Chicopee to flow uninterruptedly downward through the limits of Springfield, disowned by both towns on the borders.

This little section of the middle portion of the outward commons, east, has the honor of being the first settled in the territory since bearing the name of Ludlow. Who was the first settler, is as yet a question undecided. Tradition gives the post of honor to one Aaron Colton, whose

⁴See Appendix B.

home was situated on the bluff, just above the Chicopee river, where Arthur King now lives, and who must have settled prior to 1751. James Sheldon, Shem Chapin, and Benjamin Sikes are said to have been living in the town at the same period. James Sheldon is supposed to have lived on the site now occupied by Elijah Plumley's red house; Benjamin Sikes, at the place just north of the Mann farm, on his allotment of commons; and Shem Chapin, near the home of Samuel White. Thus of the first four homes known in the town, three were in the outward commons.⁵

We read, also, that "about 1748, Mr. Abel Bliss, of Wilbraham, and his son, Oliver, collected in the town of Ludlow, and west and south part of Belchertown, then called Broad Brook, a sufficient quantity of pine, to make two hundred barrels of tar, and sold it for five dollars per barrel." With the proceeds, Bliss built a fine dwelling-house in Wilbraham, the envy of all the region.

In 1751, came the family of Joseph Miller, braving the terrors and real dangers of a journey fourteen miles into the forest, away up the Chicopee river, to the present place of Elihu J. Sikes. The friends in their former home, West Springfield, mourned them as dead, and tradition has even stated that a funeral sermon was preached over their departure. Under their careful management, a pleasant home was soon secured, charmed by the music of the running stream. As the wild forest trees succumbed to the prowess of the chopper, tender plants grew up in the home, and made the desert region glad by the echoes of childish prattle.⁶ A little later, in 1756, Ebenezer Barber's eyes turned toward "Stony Hill," and, beholding acres

⁵It is rumored that a man named Antisel occupied a log house on the edge of Facing Hills, subsisting on game, and that he antedates all these settlers. One Perez Antisel was deer-reeve in 1777.

⁶They brought with them a female slave, who afterwards married.

of attractive land, sought out for himself a home near Shem Chapin's, in the inward commons. The advent of others was, after this, quite frequent; so much so that when the town was incorporated, in 1774, there were from two to three hundred inhabitants. Jonathan Lumbard commenced to clear a farm in the upper part of Cherry Valley, in 1757. Joshua Fuller cleared a spot on the Dorman place, at the Center, in 1767, probably bringing with him his father, Young Fuller. James Kendall seems to have made the common line his eastern boundary, when he came into town, May 2, 1769. In 1770, Jonathan Burr moved in ox-carts, from Connecticut, and settled between Mary Lyon's and the mountain. In 1772, came Joel Willey, to Miller Corner; while a young man from Wilbraham, Isaac Brewer, Jr., who had cast furtive glances toward the developing charms of Captain Joseph Miller's daughter, and had braved the terrors of ford and ferry and wilderness, that he might visit there, became more and more enamored, until her graces, and her father's lands, won him from the home of his boyhood, for life. The happy young couple settled on the Lawrence place, where the same musical ripple of the Chicupe delighted them, as had charmed the girlhood of the bride.

Of the other families, who came to town and settled about this time, we have but room to give the names. Northward of Colton and Miller, and towards the present Center, lived Benajah Willey, afterwards the first district "clerk." Just south of him was a Mr. Aynesworth, whom fame has left without a memoir. Benjamin Sikes, the father of Benjamin, Abner and John, occupied the ancestral farm, now owned by J. Mann, north of the Center, while his son, Lieutenant John Sikes, remained with his father. The son Abner went away to the eastward, three miles, to settle, near the present Alden district school-house. Near the line of the commons, and westward

thereof, was, in '74, quite a settlement. The Hitchcock home, occupied by Josiah and his son Abner, with families, now forms the homestead of Lucius Simonds, while another son, Joseph, lived next west, and probably Ezra Parsons and John Hubbard, not far away. Beriah Jennings was near the present site of Ezekiel Fuller's house. Shem Chapin's neighbors were Aaron Ferry, Jacob Cooley, at the Torrey place, Noah Bowker, on the Samuel White farm, Israel Warriner, a little below, and farther to the south, at the mill privilege, were Ezekiel Squires, who built the first grist-mill there, and hard by, Oliver Chapin and the Zechariah Warners, father and son.

The region thus peopled must have been wild, indeed. The roads were, in this period, hardly laid out, much less prepared for travel. No dams obstructed the onward flowing of the Chicuepe, no bridges spanned its stream for the convenience of the towns-people, and others. The grand highways of travel then, as now, were without the confines of the town, the north-easterly route from Springfield crossed the plains within the inward commons, the south-easterly trail of the red man went through the South Wilbraham gap, as that of the white man must sooner or later, while the "Grate Bay Rode" wound its way over plains and through passes just across the river to the south, as far from Joshua Fuller and his neighbors as the more pretentious successor of the "Rode" is to-day from his descendants, occupying the old acres.

The surface of the land was in no desirable condition. Where now blooming fields are spreading to the sun their luxuriant herbage, were then malarious bogs and sunken quagmires. The ponds caught the blue of heaven then as now, it is true, but their approaches were swamps, and their shores were diversified with decayed logs and decaying underbrush. The region was infested with wolves and bears, while fleet-footed deer browsed confidently

upon the foliage of Mineachogue mountain, sipped the waters of Mineachogue pond, reposed in slumber sweet under Shelter rock, in Cherry Valley. Into such a region as this came the hardy adventurers, from Springfield, from West Springfield, from Ashfield, from Wilbraham, from Shutesbury, from Ellington, from Glastonbury, from Somers, from Brookfield, from Bridgewater, until a goodly settlement was made in all parts of the present territory.

Where these people attended church, is left to conjecture, but conjecture is not difficult. The Miller Corner people would naturally go southward, to listen to the excellent sermons of the Reverend Noah Mirick, and, doubtless, it was while there the furtive glances of young Isaac Brewer met, in spite of vigilant tithing-men, those of Captain Miller's daughter, until their blushes would display the ripening admiration. The other people, from the north-west part, most likely sought the blind trail across the wooded plain, following the blazed trees, until the center of the town of Springfield was reached.

There could have been no unity between the various parts of the town, for a while. After a time, however, neighborhoods were formed for mutual defense, the people stopping at night at some convenient head-quarters, safe from an attack by savage wolf or bear, or no less savage Indian, to disperse in the morning, each family to its own rude cabin, for the day's duties in the field, and home again at night, to heed the horn in lieu of curfew bell, and hie them to their lodging-house.

But as time rolled on, the people began to tire of this condition. The waters of the Chicabee were, at times, so swollen they could not cross them; the rude paths so wet or rough they could not with convenience traverse them. Why not form a community of their own? Could they not have a church, and a minister? Could they not

gather at some nearer center, and enjoy the immunities of other towns and districts?

Would that the records of these preliminary meetings could be spread before us to-day! But we may almost read of their doings. Capt. Miller, and his son-in-law, from the bank of the stream, Joshua Fuller, from the present center, the Hitchcocks, and Jennings's, and Kendalls, from the common line, the Chapins, and Bowkers, and Cooleys, from over the hill westward, the Lombards, and Sikes's, with their neighbors, would meet at Abner Hitchcock's, or Jacob Kendall's, or Joshua Fuller's, and talk the matter over, until in their minds the town was already in existence, and then the work was easy. A petition was drawn up, very likely by Benajah Willey, praying "His Excellency, the Honorable Governor, Thomas Hutchinson," representative of His Royal Majesty, the King, "Dei Gratia," to grant to the people the rights and privileges of a district. The petition was duly signed and sealed, and either carried by special messenger, or sent by some traveler, by way of the Grate Bay Rode, to the head-quarters of the Massachusetts Bay Colony, in the far-off town of Boston. And with what result?

SECTION II.

1774 to 1800.

LUDLOW IN THE EIGHTEENTH CENTURY.

Governor Hutchinson—Trouble—Districts and their functions—Answer to petition—The charter—First district meeting—The settlers gathering—Original office-holders—Origin of the name—Geographical theory—The other Ludlows—Edmund Ludlow—Roger Ludlow—Remoteness of all these sources—Exchange of names with Wilbraham—West line—A church needed—Former ecclesiastical relations—Rev. Peletiah Chapin—Finding the center—The revolution—The record—Incidents and notes—Rev. Messrs. Davenport, Hutchinson, Haskell, Fuller, Pratt, Stone, Snell, and Woodward—Success at last—Stephen Burroughs—Call to Mr. Steward—Acceptance—Sketch of Rev. Antipas Steward—A slice from one of his sermons—Erection of church—Improvements on the edifice—Former chapels—Congregationalists—Mr. Steward receives a hint—Baptists—Methodism—Drowning of Paine and Olds—Shays—The Paine child—Sorrow in the Miller family—Cemeteries—Schools—Districts—School-houses—Representatives—Pounds—Warning out—Highways—Bridges—Progress of the period.

Thomas Hutchinson was Governor of Massachusetts Bay Colony when the inhabitants of Stony Hill, in Springfield, applied for a town charter. He had fallen upon troublous times. There were mutterings frequent and painfully apparent against the ruling power. Men had even dared to question the right of the King to control their actions or their revenues. Three thousand miles of ocean waves, and no steam navigation, or telegraphic cable, to connect the shores, did not strengthen the weakening bonds. Each winged messenger over the seas brought from the

old country tidings of the adoption of rigorous measures against the colonists ; returning, the same vessels bore to the perverse government news of increasing disaffection on part of the Americans. Some had even averred that the people of the New World could take care of themselves and spend their own revenues, while the more sagacious of English leaders foresaw the impending events, but in vain pointed out the true remedies. The more disaffected the colonists became, the more arbitrary were the measures of the crown.

One of the measures adopted by England for the control of the American subjects was the reduction of the representative power. As the inhabitants increased in numbers, they formed themselves into town organizations, having as one privilege that of sending a representative to the general assembly. As these towns increased, of course the number of representatives became larger, until an unwieldy body was assembling at the head-quarters of the colony each year, rapidly assuming power, and endangering the tenure of the crown. As a measure of safety, it was at length decided to give further applicants for town charter, all rights save that of representation, calling the organizations *districts* instead of towns.

At precisely this juncture in affairs did the Stony Hill settlers send in their petition for incorporation. There seems to have been no good reason why the application of the people should not be granted, and it was evidently passed with no particular trouble. We append the answer received, in the language of the State records :

“AN Act for erecting that part of the Township of Springfield, called Stony Hill, into a separate District by the name of Ludlow.

“Whereas, by reason of the remote situation of the inhabitants of that part of Springfield, called Stony Hill, from the center of the town and parishes of which they are now parts, and their incapacity thereby of receiving any advantages from a longer union and connection therewith ; and they have represented to this court that they are of a

sufficient number and estates to support the charges of a district, and have prayed that they may be accordingly erected into a district:

“Be it enacted by the Governor, Council and House of Representatives, that that part of the Township of Springfield called and known by the name of Stony Hill, and the inhabitants thereof, included and contained within the following lines and boundaries, namely, bounding southerly on Chicabee River, east on the east line of said Springfield and west line of Belchertown, northerly, on the north line of said Springfield, or partly on Belchertown and partly on Granby, and extending westward so far as to include all that part of the outward commons, so called, that lies in the north-east corner of the Township of Springfield, and extending also in a line parallel with the west line of said outward commons, one mile and three-quarters farther west into the inward commons, so called, in said Springfield, north of Chicabee River, be erected into a separate District, by the name of Ludlow, and be invested with all the powers and privileges which towns in this Province enjoy by law; that of choosing and sending a Representative to the General Assembly only excepted.

“And that the said District shall have full right and liberty from time to time to join with the town of Springfield, in the choice of Representatives to represent them in the General Assembly, and that the said District of Ludlow shall, from time to time, be chargeable with, and pay their proportion and part of the charge and expense of such Representatives, and the free-holders and other inhabitants of the said District of Ludlow, shall be notified of the time and place of such election in like manner as the inhabitants of said Springfield, by a Warrant from the Selectmen of Springfield, directed to the Constable of said District, requiring him to warn the inhabitants thereof to meet and assemble in the meeting for that purpose, at the time and place therein appointed, and that the pay of such representatives be borne by the said District, and the towns of Springfield and Wilbraham, in such proportion as they respectively pay to the province tax.

“And be it further enacted that the said District of Ludlow and the inhabitants thereof shall stand charged with the payment of their share, part and proportion of all debts and sums of money due and owing from said town of Springfield, and all grants, rates and assessments already made, and that this Act shall not extend to abridge or affect the rights of the inhabitants of the town of Springfield to the timber, herbage, or stone on any lands in said District.

“And be it further enacted that the Honorable John Worthington, Esq., be empowered and directed to issue his warrant, directed to some principal inhabitant of said District, requiring him to warn the inhab-

itants of said District qualified by law to vote in town meetings, to assemble at some convenient place in said District, some time in March next, to choose all such officers as may be necessary to manage the affairs of said District, and which by law ought to be chosen, which at such meeting they are hereby required to choose.

“And be it further enacted that if the said west line of the before described tract of land, now erected into a District, should not extend so far as to include and contain the farms of Zachariah Warner, Zachariah Warner, Jun., Oliver Chapin, and Ezekiel Squire, that their said farms and lands, situate in said place called Stony Hill, be made part of, and annexed to, said District, to all intents and purposes, and that the same, with the inhabitants thereof, have and receive all the privileges, duties and burthens of the said District, in as full manner as though the same were contained within the limits and boundaries first described.

“And be it further enacted, that the said District of Ludlow and the inhabitants thereof, be, and hereby are at all times hereafter, freed, discharged and exempted from all future duties, taxes and assessments in the several parishes and precincts to which they before this Act belonged and appertained; and that they be forever after disunited and separated from all other parishes and precincts, and no longer be, continue or remain, part or parcel thereof, or in any wise connected therewith: provided, nevertheless, that they remain charged with the payment of their part and proportion of all grants, taxes and assessments, heretofore made by the respective parishes to which they before appertained.

“And be it further enacted, that the said District of Ludlow shall have and hold their share and proportion of all ministry and school lands lying in the outward commons, so called, on both sides of Connecticut River, in said Springfield, and of all the stock of ammunition, and of all sums of money in the treasury of said town, and of all debts due and owing to said town (excepting the sum of two hundred pounds heretofore granted and appropriated for building a bridge over Chicabee River), there to be divided, appointed and set off to them in such share and proportion as the inhabitants there paid and were assessed to the last Province tax in said town, and that the said District shall at all times be chargeable with the maintenance and support of the present poor of the town of Springfield, in the same proportion, and with their proportion of the maintenance and support of any person or persons heretofore belonging to said town, but now removed from thence, who shall be returned thither and become the public charge thereof.”

"February 23, 1774. This Bill, having been Read three Several Times in the House of Representatives, Passed to be Enacted.

THOMAS CUSHING, Speaker.

"February 23, 1774. This Bill, having been Read three Several Times in Counsel, Passed to be Enacted.

THOMAS FLUCKER, Sec'y.

"February 28th, 1774. By the Governor.

I consent to the Enacting of this Bill.

T. HUTCHINSON.

"A true copy. Attest, JOHN COTTON, D. Secr'y."

"The Honorable John Worthington" issued his "Warrant," according to direction, and then probably sent out a Springfield citizen to see that the "inhabitants of said District" conducted themselves with due legal propriety at their first district meeting. The warrants were posted, attracting such attention as never since have like documents, and the Ides of March were eagerly awaited. At an early hour came the proud yeomen. From both sides of Mineachogue, from the margin of Higher Brook and its tributaries, from the edge of Shingle Swamp northward, and Bear Swamp eastward, on foot and on horseback, came the men and their boys, until the kitchen of Abner Hitchcock was well filled. The hand of Benajah Willey traced out for the curious of later days the following record, in chirography that would bear favorable comparison with later specimens :

"The first town meeting was held at the house of Abner Hitchcock, March 16th, 1774. Moses Bliss, Esq., of Springfield, was chosen moderator, Benajah Willey, clerk, Aaron Ferry, Abner Sikes, and Joseph Miller were chosen selectmen, Joshua Fuller and Jacob Kendall, wardens, Joseph Jones, John Hubbard, Jr., and Joseph Hitchcock, assessors. John Sikes and Jacob Cooley, constables, Joseph Miller became the treasurer, Beriah Jennings, Joel Willey and Noah Bowker were elected surveyors, James Kendall

and Oliver Chapin, tithing-men, Israel Warriner and Isaac Brewer, fence viewers, Isaac Warriner and Ezra Parsons, hog-reeves, Ezekiel Squires, Aaron Colton, and Jonathan Lombard, deer-reeves"—surely a distribution of spoils.

It is a singular fact that the origin of the name of Ludlow has never been satisfactorily settled. If the result of repeated investigations had been to clear up this matter, we might be satisfied; the fact is, however, such examination has only resulted in throwing doubts upon theories previously advanced. The titles of towns were derived from the most trivial circumstances, oftentimes. It is rumored that a provincial governor crossed the sea in a vessel named the Blandford. One of the earlier events of his official life was the incorporation of a new town west of the Great River. Assuming the prerogative of naming the town, he thought well of the ship which brought him safely over, and the town was *yclept* Blandford. This fact illustrates the difficulty encountered by inquirers of a later day in tracing the naming of town titles. We find no assistance in the earlier archives. Prior to 1774, the region is called Mineachogue, Outward Commons, the "Cow Pasture," Stony Hill. The act of incorporation passes, and the new district is Ludlow. We are unable to trace any connection with the geographical name as elsewhere employed, and find ourselves forced into the annals of biography for the more likely theories.¹

¹The other places bearing the name are as follows:

Ludlow, County Salop or Shropshire, England. A considerable town near the borders of England and Wales, of ancient origin, sending two members to parliament. Governed by a mayor and aldermen. Known widely because of its famous castle just without the town, now in ruins, but for many years playing an important part in the affairs of the kingdom, forming, as it did, one of the frontier outposts of England. See a very interesting letter, from the Mayor of the town, in the Appendix, C.

Ludlow, Windsor Co., Vt., a large manufacturing village on the Black River, just at the base of the Green Mountains, on the Cheshire railroad.

Ludlow, Northumberland Co., New Brunswick, on one of the branches of the Miramichi.

The first theory, presented by the able speaker at the Centennial Celebration,² points to Sir Edmund Ludlow, an ardent republican living in England at the time of the protectorate, who was one of the king's judges. Always opposed to the idea of the protectorate, he won a warm place in the esteem of all true patriots by twice standing firmly against the ruling power in the interests of republicanism.³ He flourished in the middle of the fifteenth century.

The other suggested origin of name is from one Roger Ludlow, a prominent citizen in early New England colonial history. He came to Roxbury about a dozen years after the Mayflower arrived, and was ever a prominent character. Presented to the people as a candidate for the governorship of the Massachusetts Bay Colony in 1634, he failed of an election. Deeply chagrined at his defeat, and stung by charges against his management as deputy, he left the colony, removing to Windsor, Conn. Here he became a leading man, at one time being employed to draw up for the people a code of laws, long known as Ludlow's code.⁴ He removed after some years, to Fairfield, whence, after an altercation with the officials of New Haven colony, he departed to Virginia, and disappeared from public sight at once and forever.⁵

Ludlow, Miami Co., Ohio.

Ludlow, Champaign Co., Ill.

Ludlow, Dubois Co., Ind.

Ludlow, Allamakee Co., Iowa.

Ludlow, Scott Co., Miss.

Ludlow, Kenton Co., Ky.

Ludlowville, Lansing, Tompkins Co., N. Y.

Ludlow, McKean Co., Pa.

²See Address, Note I.

³The theory suggested relative to the association of Ludlow and Hampden, persons and names, seems hardly probable, as there was an interval of thirty-eight years between the christenings. Would a tory like Hutchinson have honored the memory of Ludlow?

⁴This code bears the date 1694. Among its provisions, were a fine of 5 shillings for non-attendance at church, and one of 10 shillings for swearing. Tobacco was not to be used by any under twenty, except on recommendation of a physician. A fine of 6d. was to be levied for the use of the weed in public.

⁵For the etymology of the word and the Milton theory, see the letter from Mayor John Adney of Ludlow, England, in the Appendix, C.

Of these two suggested sources of the name, so nearly contemporary, the reader must choose, until additional light can be thrown upon the subject. An objection against both sources is the remoteness of the characters, a full century intervening between them and their supposed namesake.⁶

The provision made in the charter for the incorporation of certain farms within the limits of the district, probably accounts for the angles in the western line of the town, evidently made so as to include those lands belonging to the proprietors named. The original boundary was evidently very similar to the present.

The first meeting is past, the new district is named, and all preparations are made for corporate existence. But nothing has been done to bring about that state of things so desirable to the settlers. They must have a church and the ordinances of the sanctuary.

The world may smile at the earlier annals of New England history, but while smiling, may still read and ponder. There was little in the rugged commons which foretold a town. There was little in the appearance of these husbandmen that prophesied the Ludlow yeomen of to-day. If you would learn of the principle that gave to these seemingly inchoate elements their unity and combined strength, read of their religious longings. They desired a place for convenient worship, and so those worshiping westward turned from their ecclesiastical home to find another eastward; those whose heart-strings had entwined about the Wilbraham sanctuary, loosened the tendrils and trained them about the remoter center northward. When will the lesson be remembered, that our nobler institutions had

⁶In speaking of names, it is worthy of remark that while the name of Stony Hill, formerly given to Ludlow, has been appropriated by a section of Wilbraham, our town preserves in its most prominent landmark, Mt. Mineachogue, the title once given by the aborigines to all the outward commons.

their bases planted on the stone once rejected, but now "the Head of the Corner?"

Tracing the records of the time, we soon discover the people gathering again in district meeting, at Abner Hitchcock's, April 22d, about a month after the other, and voting "to hire Mr. Pelatiah Chapin." Explanations in later records show that Mr. Chapin was desired to preach. With an eye to order, as well as sanctuary privileges, they, in the next breath, "voted that Swine Should run at large yok^d and with a Ring in their Nose as the law Directs." Resuming the former theme, a committee, John Hubbard, Abner Sikes and Joseph Jones were chosen "for to agree with Mr. Chapin." At an adjourned meeting, "June 1th," Abner Sikes, Edmond Demon and Jonathan Bartlett were chosen to find the center of the district, that a location for a meeting-house could be fixed. Still later, in October, the committee named, having harvested a crop planted since their appointment, reported that they had seen Mr. Chapin, and secured his services. The district ratified their action, and authorized them to continue in their official relation. The other committee failed to secure as much favor, for they were discharged, but Sikes and Demon were again employed for the same purpose, together with Samuel Ackley and Oliver Chapin.

It was at this meeting that there occurred the first official measure bearing upon the coming struggle with the mother country. The call to a meeting of all the province had gone out to every town and district, asking for the appointment of one or more delegates from each corporate body, to a Provincial Congress to be held at Concord. Joseph Miller was appointed to go, and went, not only to this but to the succeeding session at Salem, held a little later, and also to still another like gathering at Cambridge, and another at Watertown the next May. A lit-

the idea of the expense of these journeys may be obtained from the item recorded later :

“Voted that Joseph Miller be allowed his bill for attending the Several Congresses, which is £11 13s 2d. likewise voted that the said Capt. Joseph Miller have Two Shillings pr. Day for Thirty Two Days Service attending the Several Congresses.”

It may be as well here to trace the town record through this fearful struggle, comprising the birth-throes of a nation. Ludlow has no occasion to be ashamed of her history in this respect. One in seven of her inhabitants left for a longer or briefer time their homes and loves to engage in the fray. In the defences at home, in the conflicts at the capital,⁷ in the battles on the frontier, at the carnage of Trenton, were found the representatives of the little district in the Province of Massachusetts Bay.

A glance at the names of the men who went from the district⁸ will make it evident to any one familiar with the earlier history of the place, that the best blood was represented in the revolution. The records make evident the fact that every burden imposed was borne, every tax paid. The people seem to have taken “joyfully the spoiling of their goods.” In one of the provincial congresses, held February 1, 1775, the place was assigned the care of ten of the inhabitants of Boston, and March 20th the people vote “that the Constables pay into the hand of Henry Gardner, Esq^r., of Stow, all the moneys Due from this District Respectively to supply the said pressing Exigencies of the Colony, according to a resolve of the late Provincial Congress.” In the apportionment of coats for soldiers in the service in 1775, Ludlow is to find twenty-three, and no doubt the district complied. Twelve pounds annual bounty for two years was offered to volunteers in 1777, while a bounty of thirty pounds was necessary, or

⁷It is reported that Dr. Aaron J. Miller was in the “tea party” at Boston.

⁸See Mr. Tuck’s Address, Note IV.

deemed so, two years after. As money degenerates later in the year, it becomes necessary to raise £160 for war purposes. Other instances of patriotism have been instanced by another pen.⁹ The noblest monument of the loyalty of Ludlow in her infancy, however, is in that noble list of thirty strong men who went forth at their country's call.

But the darkest nights end in gleamings of dawn, and after all this self-denial and inconvenience and manifold peril, we turn over but few pages of the records before we discover references to "the late war."

It was a trying time for a new town, when its revenues were diverted to pay the costs of war, and its young men sent off to bear the musket. Yet the citizens persist in living, and, moreover, in supporting the institutions of religion among themselves. Mr. Chapin¹⁰ was hired for a season, (probably a year in all,) and others in the passage of time. An application was made in 1776 to neighboring ministers to supply the desk for a while. In 1777, the selectmen are instructed to "provide a place for a candidate to board at while preaching among us." In 1779, Rev. Mr. Davenport is hired for one month, and the committee left to decide whether he shall continue longer. He seems to have made little impression, for in 1778, Jonathan Bartlett, Joshua Fuller and Joseph Hitchcock became a committee "to hire a Candidate." Who supplied from 1777 to 1783, we have not discovered. In that year, a committee was instructed to hire "Mr. Hutchinson to Preach with us again." The next year a like order is given with reference to "Mr. Haskal," who, this time under the soubriquet of "Mr. David Haskill," seems

⁹See Address, Note III.

¹⁰In the Chapin Genealogy is the following: "Rev. Peletiah Chapin, son of Elijah Chapin, b. 1746, was a preacher of the Gospel for a great number of years. At the time of his publishment the record says he was of Chesterfield, (probably N. H.). He died in New Hampshire, aged 90."

to have been in town two years later. This reverend gentleman enjoys the distinction of being the first to receive a call from the towns-people, a vote extending such an invitation bearing record "thursday the 19 Day of october," same year. A committee of three is to apply to neighboring minister for advice. Thirty-one days later it is voted "to give Mr. David Haskill one hundred and Fifty Pounds Settlement & Sixty Pounds Sallery yearly, So Long as he Supplies the Town in the gospel ministry." Whether "Mr. David Haskill" objected to the terms, or was rejected by the council, does not appear, but it is certain he was not settled, for the next year the committee are instructed to apply to him again for a supply.

In 1788, the town signifies its desire for the services of Mr. Stephen Fuller, and in the same year they propose a call to Mr. Allen Pratt, and wish to hear him two Sabbaths. In 1789, at a meeting called almost for the purpose, it is voted to give a call to Mr. William Stone, with the same settlement as was offered Mr. Haskill, and a "Sallery" of fifty Pounds Yearly, "and also that the sum to Increase forty shillings per year after one year, until it amount to sixty-five pounds annually." But again was the vacant pulpit to mourn over the futile attempts at a permanent settlement. In 1790, "Mr. Aaron Woodward" is invited to continue his services, and the following year¹¹ still finds him here, while in 1793 it is proposed to call him, with a settlement of £150, and a salary of £40 at first, increasing five pounds annually to £60—the sums to be paid in grain or stock. The committee is to confer with the reverend gentleman and report at a future meeting, but his name at this point drops forever from the records.¹²

¹¹In 1791, it is recorded that the town desired the services of a Mr. Snell for four Sabbaths.

¹²Rev. William Rice writes: "I think Woodward once lived in Wilbraham, but not as pastor."

But day begins to dawn upon the often disappointed people, and brings with it one who will stay among them for a season and share their joys and sorrows. Under date of May 1, 1793, we read, "Voted, to give the Ministerial Committee further Instructions to hire Mr. Steward to preach with us a longer time." Antipas Steward, the learned, the pious, has come to Ludlow to abide here.

But before proceeding with a description of this first settled minister in the town, it will be desirable to mention an episode which occurred during this *ante-regnum*, in which a character afterward notorious, plays an important part. Reference is made to the ministrations of Stephen Burroughs, who in 1783 or 1784 preached his first sermon in this town, bearing the assumed name of Davis. Without further statement of the affair than remarking that the Fuller named must have been Joshua, and the place of entertainment on the present Dorman farm, we give the account of the affair as written by the chief actor himself.

After mentioning the chain of circumstances leading to his determination to preach, and describing his clothing, "which consisted of a light-gray coat, with silver-plated buttons, green vest, and red velvet breeches," Mr. Burroughs goes on thus:

"Hearing of a place called Ludlow, not far distant, where they were destitute of a clergyman, I bent my course that way, it being Saturday, and intended to preach the next day, if I proved successful. I arrived about noon, and put up at the house of one Fuller, whom I found to be a leading man in their religious society. I introduced myself to him as a clergyman, and he gave me an invitation to spend the Sabbath with them and preach. You will readily conclude that I did not refuse this invitation. * * * I retired to rest at the usual time, and after I had composed my mind sufficiently for reflection, I began to consider under what situation my affairs now stood, and what was to be done under present circumstances. I had engaged to preach on the morrow. * * * People had been notified that a sermon would be delivered. This business I never had attempted. * * * What,

said I, would be my feelings, should I make some egregious blunder in traveling this unbeaten road? * * * These considerations made so dismal an appearance, that I at once concluded to get up, take my horse privately out of the stable and depart, rather than run the risk of the dangers which were before me. But upon more mature reflection, I found the hard hand of necessity compelled me to stay. When I awoke the next morning, my heart beat with anxious palpitation for the issue of the day. * * * The time for assembling approached! I saw people began to come together. My feelings were all in arms against me, my heart would almost leap into my mouth. * * * Why, said I, am I thus perturbed with these whimsical feelings? I know my dress is against me, and will cause some speculation; but I cannot help it, and why need I afflict myself with disagreeables before they arrive? I endeavored to calm my feelings by those reflections, fortified my countenance with all resolution, and set out with my bible and psalm-book under my arm, those being the only insignia of a clergyman about me. When I made my appearance, I found a stare of universal surprise at my gay dress, which suited better the character of a beau than a clergyman. My eyes I could not persuade myself to raise from the ground till I had ascended the pulpit. I was doubtful whether I had the command of my voice, or even whether I had any voice. I sat a few moments, collecting my resolution for the effort of beginning. I made the attempt—I found my voice at command—my anxiety was hushed in a moment, my perturbation subsided, and I felt all the serenity of a calm summer's morning. I went through the exercises of the forenoon without any difficulty. * * *

"During the intermission, I heard the whisper in swift circulation among the people, concerning my appearance in such a dress. The question was often asked with great emphasis, 'Who is he?' but no one was able to give those answers which were satisfactory. A consultation took place among some leading members of the society, relative to hiring me to continue among them as a preacher, as I had intimated to Mr. Fuller that I should be willing to continue among them in that capacity, should such a matter meet with their approbation. I attended on the afternoon's exercises without any singular occurrence. The meeting being dismissed, and the people retired, I was informed by my landlord, that they did not agree to hire me any longer; accordingly, I found my business here at an end.

"I was advised by Mr. Fuller, to make application to Mr. Baldwin, minister of Palmer, for information where were vacancies. I accordingly set out for Palmer on Monday morning."

On Monday, June 1st, 1793, the town voted to give Mr. Antipas Steward a "Call to Settle in the gospel Ministry among us in said town." At the same time a committee to estimate the amount needed for his support was appointed, to report in four weeks; the committee were Timothy Keyes, John Sikes, David Lyon, John Jennings, Elisha Hubbard, Israel Warriner, and James Kendall. Whether they had difficulty in agreeing or not is unknown, but it is certain that the next town meeting did not occur until August 26th, when it was agreed to give Mr. Steward sixty pounds, with thirty cords of wood annually, as long as he should be able to officiate. A long delay follows, but the people are not further doomed to disappointment, for on November 14th, the citizens transacted the following business:

"1st, Voted, Esq^r James Kendall Moderator of said meeting.

"2^d, Voted that the ordination of M^r Steward be on wendsday the Twenty seventh of Nov^m Instant.

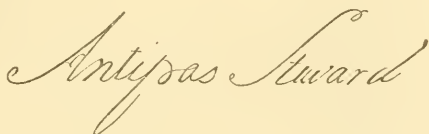
"Voted to grant £20 to be assessed on the Polls and Estates of said Town to defray the Charges of M^r Steward ordination.

"Voted that a Committee of three be appointed to See how the Said money is Expended and make preparation for the Council on said day and that John Sikes Esq^r, James Kendall & Elisha Hubbard be Said Committee.

"Voted that M^r Joshua Fuller be appointed to keep good order and Regulations on ordination day."

It was a proud day for Ludlow, that November 27th, 1793. Every citizen stepped firmly, every matron put on her best gown, every damsel smiled sweetly, for was it not ordination day, and was not Ludlow to have a parson of her own? Bezaleel Howard came from Springfield, and probably Joseph Willard from Wilbraham, Joseph Lathrop from West Springfield, Nehemiah Williams from Brimfield, Richard Salter Storrs from Longmeadow, and, if his health allowed, John McKinstry from the present Chicopee, as council, with perhaps others. The session could

not have been tedious, for Mr. Steward was then an old preacher. From that twenty pounds there must have come something good for the inner man, and very likely the Washingtonians of a half century later would have held up their hands in holy horror could they have been permitted to catch the tell-tale odors.



A fac simile of whose autograph is here presented, was born in Marlboro, Mass., in 1734; and was graduated at Harvard University in 1760, eminently qualified by scholastic attainments. For a time he was a tutor in the University. It seems that when he was assigned a room as tutor, in his absence, he having solicited single apartments, he and one Mr. Fyler were placed together, that gentleman and he having been the only ones presenting such a request, and hence deemed suitable associates. The succession of his labors has not been ascertained, but upon his manuscripts are the name of Danvers East and Gloucester. Sandy Bay, with reference in letters to a place in Maine and one in Connecticut.

Mr. Steward was a small man, but slightly built and short of stature, carrying with him a small cane, which, preserved to-day, cannot be more than thirty inches in length. He was near-sighted; his chirography was good, as the specimen indicates, but so close and fine that much of it is to-day read with difficulty. Greek, Latin and Hebrew quotations are freely and legibly interlined. He was obliged to hold the manuscript close to his eyes while reading. Gad Lyon led the singing, standing in front of the minister, and lining out the psalms of easy meter. Mr. Steward possessed a stentorian voice, and was withal

very fond of exercising the same in psalmody. Mr. Lyon was similarly blessed, so that irreverent auditors used to say the parson and chorister vied with each other to see who could make the most noise. Forming his opinions under the shadow of Harvard long before the Revolution, he was probably a tory, nor is it likely he ever changed his views very much in this regard. Old people remember him as a fine specimen of the ancient province-man, who, in powdered locks and a three-cornered hat, would visit the homes and schools, encouraging the children by a pat upon the head and an exhortation to be good, or warning them with a statement that if they lied he would find it out, though miles away.

From an old sermon of Mr. Steward's the following specimen selection is taken, illustrating not only the quaintness of style and peculiarity of thought, but also the real strength of the man, who, despite all caricature, was no unworthy representative of his profession at that day. The selection may be of use to some one who, by reason of a storm, may some day be prevented attending——town-meeting :

“ First, I am to Show what we are to understand by y^e Injunction in y^e Text ‘ work out y^r Salvation’, &c., but before we enter upon a Discussion of the Command, it may be pertinent to premise a few Things; and obviate some objections w^{ch}, if allowed, it would follow that the Proposition is of no Manner of Importance; being either wholly void of Meaning, or else requiring an utter Impossibility : but granting These, one or the other, it will appear of no great Weight, and not, as in Truth it is, ‘ worthy of all Acceptation ;’ and demanding our highest Concern :

“ Some may alledge, and say, that inasmuch as God sees and determines all y^e Actions, w^{ch} are done by any of his Creatures thro’ the Universe, they & their Ways being entirely under his Inspection, and at his Disposal. None of them can do anything voluntarily, but altogether by Necessity; not being able to perform any Operation spontaneously, and according to the Dictates of Reason. * * *

“ To such Suggestions as these we reply, and say: that Altho’ we

allow that God is infinite in Knowledge and Power; sees and determines all events in the Kingdom of Nature and Providence; yet we suppose this doth by no means hinder the Liberty of Will in the Creature; but they may act as freely, this notwithstanding, as tho' they were absolute, and independent Beings; and had the entire Disposal of their Wills."

The drift of thought very plainly indicates that Mr. Steward was Arminian in view. He lived in the place now owned by A. L. Bennett, and had two daughters, one of whom married Dr. Sylvester Nash, and, if not living, has passed away very recently. The other, who married a Bardwell of Belchertown, was mother of Oramel Bardwell, well known to our towns-people, and to whom we are indebted for the most of these facts.

Let us now retrace our steps from the ordination to earlier days, and recite the account of the erection of the first church. One of the earliest actions of town-meeting, we have seen, relates to fixing a stake upon a meeting-house lot. The Ludlow people seem to have had some difficulty in agreeing upon the location of their edifice. It is rumored that the original center lay in the midst of Cedar Swamp, a rather shaky foundation for town ecclesiasties. The causes to which Mr. Tuck refers, the scarcity of money and absorption of interest in the affairs of the Revolution, were doubtless instrumental in the delay experienced. However, just at the close of the struggle, the people rallied and erected their desired place of worship. Another hand has described the interesting events;¹³ we only add the names of the building committee, who were John Sikes, Moses Wilder, Timothy Keyes, James Kendall and Isaac Brewer. After the raising, another £200 was assessed for completion. The first town meeting at the meeting-house, was held August 3, 1784, which must have been near the date of first occupancy.

¹³See address of Mr. Tuck, Note V.

The house appears at first to have been merely enclosed with rough boards, without floors or plastering or doors, save perhaps the rudest. In June, 1788, some parties desired to have the place put in better shape, but failed to secure the approbation of the town. The agitation evidently did good, for four months later Warriner, Miller and Burr were made a committee to repair the house. Very likely there were needed the chats of a winter to think over the matter, but in March specific instructions followed. They must lay a floor, make doors, complete the windows and clapboard the building. In October they were allowed £30 for the work. Surely the temple was now goodly indeed; what more could man desire? O the pride of humanity! Two years have hardly wheeled around before the extravagant people must squander all of £18 in painting the meeting-house! One might to-day go around the world half a dozen times while they were doing the work, but the bill finally appeared in July, 1793. One extravagance breeds another, and in '95 the town votes its third £200 for completing the edifice, which same sum, probably, is defined in federal money the next year to be \$666.66. In two years and a half the indignant citizens vote to bring their slothful contractor, one "Lomis," to terms, by law, if need be, and appoint a committee to put glass in the windows.

We are not left wholly to conjecture respecting the plans for public worship and town business before the house was fitted for use. The three favorite places for town meetings were Joshua Fuller's, Jacob Kendall's and Abner Hitchcock's. In 1777, the houses of James Kendall and Samuel Scranton were prescribed as places for assembly in worship and for town business. Barns seem to have been brought into requisition; one then standing opposite L. Simonds' present home was thus used, and has been torn down within the memory of many now living.

Burroughs is said to have preached in a barn near the present Methodist church.

The church organizations seem to have made but little progress up to the close of this period. Of course the town ministry was Congregational, and the town services after the order of that denomination. But there seems to have been little permanent religious strength acquired. It is stated that at the time the ministry of Mr. Steward began, there were fifteen joined in church fellowship, but we shall discover a diminution rather than increase as the ministry advances. The labors of the reverend gentleman seem to have lacked appreciation before the century closed, for in 1799 the town voted, that "a Committee be appointed to signify to Rev^d M^r Steward that the town are willing that he should be disconnected from the People in this Place, if he should be willing himself." On the 10th of March a committee is instructed to ask him to relinquish his claim of salary, using the precaution to assure him of the disposition of the town "to cultivate peace, love, concord and good agreement among themselves and a good understanding towards their minister." As a result of the conference the town agree to make a donation of £80 and pay all arrearages by November 27th, on condition that he be released from service on the 1st of June and draw no salary thereafter.

As early as 1786, David Daniels, David Paine and John Seranton are excused from paying church rates, they presenting certificates setting forth their adhesion to the "Baptist Principles." These certificates are duly signed by "Elder Seth Clark, minister of the Baptist church, Wilbraham."

The beginnings of Methodism in Ludlow occur in the last decade of the eighteenth century. The first itinerant who visited the town was probably George Pickering, and the second George Roberts, whose efforts ante-date 1793.

The first prominent layman in the town was Samuel Frost, familiarly known as "Master Frost." In 1793, he invited the itinerants to visit the town and preach at his house. Nathaniel Chapin responded to the invitation. It is said that two men accompanied him, Uriah Clough and Joel Farnum. The experiment was successful in awakening an interest, and in '95 the Tolland circuit itinerants from Wilbraham came up and supplied statedly. The names of these evangelists are preserved; most prominent were Menzies Rayner,¹⁴ Lemuel Smith, Zadoc Priest, Daniel Ostrander and Laban Clark. At the close of our period, however, no organization was existent, and no preaching regularly occurring.

A few incidents occurring during this period are worthy of note. In the last month of 1779, two young men, Jedediah Paine and Solomon Olds, living in the south-east part of the town, started on Saturday to go to Springfield on business, driving an ox-team. Delayed at "town" until late, when they reached the fording-place at Wal-lamanumps, the shadows of night had gathered about the stream, rendering the crossing dangerous. They tarried until morning light, and then availed themselves of its aid to accomplish the rest of their journey. But the Sabbath law was technically broken, and they had violated it. An eye-witness living near the ford complained of them, carrying the case to the county magistrates at Northampton. To this place the young men repaired upon summons, accompanied by some of their friends. Judgment was pronounced against them, they to pay fine and costs. John Jennings became surety for them, and they returned homeward. It was Christmas day. While coming through South Hadley, over the fields, they undertook to cross a temporary pond on the new ice, but were so unfortunate as to lose their lives in the attempt. There was great

¹⁴See Stevens's Hist. M. E. Church, p. 260—Hist. of Wilbraham, p. 217.

lamentation in Ludlow over the melancholy event, some deeming it a judgment of God. Great indignation was felt against the informant, who received half the fees.¹⁵ A local bard, Collins Hill, was so inspired by the occurrence that he gave to the world a poem about the affair, copies of which exist in printed sheets, and from one we take a selection.¹⁶

In 1787, came the events of Shays' Rebellion, in which Ludlow had her share, furnishing, it is claimed, recruits to both sides, though the general impression seems to be that the town rather sympathized with the rebellent hosts. The track of the Shays part of the malcontents is supposed to have passed through the town on their way to the Springfield fight, and also in their retreat. On their passage through South Hadley a Ludlow man, Isaiah Call by name, was killed by a chance shot from a house.¹⁷ The others in the Shays forces whose names are preserved, going from this town, were Tyrus Pratt, John Jennings and Samuel Olds. From local traditions it may be presumed the latter did not win many laurels, nor allow the grass to grow much under his feet when he returned homeward. Shays came into town from Ludlow City and down the road, quartering his troops at Fuller's tavern, in the West Middle. On his inglorious defeat he retreated to Ludlow and thence northward, at a high rate of speed. It is said that Ezekiel Fuller joined the forces at the tavern and marched as far as Wallamanumps, where his friends persuaded him to desert. The pursuant troops sought out John Jennings in vain, for on their arrival at his home he had found it convenient to make an engagement elsewhere.

A singular accident occurred about 1794, an account of

¹⁵An old lady now living, exults in the recollection that two of his children, born afterwards, were fools!

¹⁶See Appendix, D.

¹⁷His widow's son has died in the town recently, a Mr. Rice.

which we obtain from a notice penned soon after. On Friday, June 25, David Paine's son, riding on the top of a load of four thousand shingles, fell off, and the cart, bound with cast iron, passed directly over the middle of his body. He was taken up for dead, but soon recovered, grew to a good old age, and was well known, the late Jonathan Paine.

In 1786, a grandchild of Capt. Joseph Miller was run over by a cart, this injury terminating fatally, and the corpse becoming the first laid in the old yard by the Congregational church. In the following year his barn was burned, and in it a little two-year-old granddaughter. In a few months a son of Isaac Brewer was taken away in the dawn of manhood, followed soon by his heart-broken father.

The first cemetery was the one near the residence of Truman Hubbard. This piece of land was presented by Benjamin Sikes, the first in town of that name. There is something touching in the record of the transaction. "Receiv^d a deed of Gift from Mr Benjamin Sikes of a Certain piece of land in order to or as a place to bury our Dead—voted also that the Thanks of the Town be return^d for the same to the said Mr Sikes for his Benevolence." A board fence around it was ordered in 1782.

In 1792, the selectmen were instructed to procure a bier and keep it in the meeting-house. In 1794, a committee was appointed to obtain a deed of another burying ground, while seven years after the town thanks Elisha Fuller for the cemetery south of the church.

The earliest reference to education is in 1777, when, in troublous times and with an inflated currency, the town voted £400 for the support of schools. A little later came an appropriation of £20 (\$67), which in 1794 had increased to £35 (\$117). In 1800, the amount raised was \$133. The adjustment of school matters seems to

have been given at first to the selectmen, but not always to the liking of the citizens, for in 1788 they vote to accept their arrangement of districts, "Except Eight Families East of Cap^t Joseph Miller's; and two Families North of Zephaniah Rood's." A committee for districting appointed the next year did their work successfully. District No. 1 included the present 1 and 2, very nearly, No. 2 was about the same as the present No. 3, No. 3 of that day was the Miller Corner of 1875, No. 4 Cherry Valley, and No. 5 the existing No. 9. The selectmen were to hire the school-masters and maintain six months' schooling in Nos. 1 and 3. In 1791, a committee to locate and build school-houses were entrusted with ninety pounds for the purpose. Their recommendations for location were as follows: For the west district, a few rods south of Israel Warriner's house, probably at or near the present location; for the middle district, at the north-east corner of Elisha Hubbard's fence, on the meeting-house road, near the present residence of B. F. Burr, north of the road; for the south district, about twenty-six rods south of Capt. Joseph Miller's, at a stake, at the present home of Dwight Blackmer; for the south-east district, twenty rods west of David Daniels' barn, north of the highway, and a few rods north of the school lot of to-day; for the north-east district, near where the new reservoir road turns from the highway, south of the Reuben Sikes place. Mr. Peter Damon's land and money for school purposes was joined with the south-eastern school in Granby, in 1794. Minor changes occurred in the location of school-houses from time to time, the principal one being in Miller Corner, where the lot now occupied was taken. In 1794, the school business passed into the hands of a committee from each district. The town appropriated six pounds for a singing-school in 1791, and appointed a committee to hire a singing-master.

As occasion required, delegates were appointed to the conventions relating to troubles culminating in the Shays rebellion; John Jennings attended the constitutional convention of 1788; the first representation to the State legislature was in 1785, when Joseph Miller bore the honors. A committee of seven were intrusted to instruct him, though in what branch of education we have no intimation. A similar honor was borne by John Jennings in 1787, his tutors being five in number.

A pound was erected near Elisha Hubbard's in 1776, thirty feet square, which, sixteen years later, had fallen into decay. A little later a new one was erected of white oak, near Oliver Dutton's house,¹⁸ and the timber of the old sold at vendue. The first reference to guide-boards is in 1795, when it needed a committee of nine to erect "way-posts."

We find but little in these days about warning people out of town. Parties were instructed to take the matter into consideration in '90, who three years later made public the names of twelve persons who had signified their intention to locate without the town's consent, and who must leave within fifteen days. This course was very likely taken in order that paupers thus once warned out could be thrown upon the State for support.

The annals of the highways are very defective, so much so that they can with the greatest difficulty be traced at all. The roads from the present west school-house to Ludlow City, and from L. Simonds's to Jenksville, are the first mentioned. The old Cherry Valley road through to J. P. Hubbard's, but not entirely as now, was laid out in 1782, and that from J. L. Mann's to W. G. Fuller's in the same year. A highway from the east cemetery to Miller Corner was projected in 1784, and the same year one across Cedar Swamp. The land damages for the piece of

¹⁸Now Hubbard Dutton's.

road from the Congregational church northward, in 1800, were one shilling per square rod. In 1793, a petition is sent the county officers to lay out a road corresponding to the route from Collins' Depot to Granby, as part of a line which shall "commode the travil from the eastern part of Connecticut to Dartmouth Colledge in New Hampshire."

Respecting the bridges across the Chicopee a word in passing may be necessary. It can hardly be presumed that the one for which provision is made in the charter,¹⁹ was on the Ludlow line. A memorandum of highway survey bearing date of 1776 speaks of the north end of a bridge which was probably at Wallamanumps. A fuller account of the bridges at that point may be found in the succeeding chapters. The first at Collins' was erected within the memory of living persons.

Taking in survey the whole of the period we find that it was a time of establishment. Across the trackless wild of 1774 were marked the lines of travel. The embryo neighborhoods of the earlier date had developed into considerable communities, while other clusters of houses had been formed elsewhere. The fertile slopes of the eastern base of Mineachogue had been improved by the Daniels's, Olds's, and Wrights; the dense woods along Broad Brook above had been invaded and appropriated by the Aldens, then nearer than now kindred of John Alden and "Priscilla, the Puritan maiden;" and there are not wanting those who trace the fairness of many a Ludlow maiden back

"To the damsel Priscilla, the loveliest maiden of Plymouth." The Lyons also had commenced a settlement where their descendants now live and thrive, while the falls of Wallamanumps already had constant admirers in those dwelling near by.

¹⁹See p. 15.

Initial attempts at manufacturing already had been commenced. In the lay of a road we find reference to "the saw-mill of Jonathan Burr and Company," afterwards long known as the McLean privilege, what is left of it being now occupied by Warren D. Fuller. A mill of some kind was also in operation in the extreme north part of the town, or the "city." At the south-west corner, also, there was a saw-mill at this period.

In municipal affairs, the people seem to have proceeded much as others did at the same period. At first, the clerk and treasurer were separate officers, but the positions were finally vested in one person in 1796, John Jennings then wearing the double honor. Tax-collecting for the year seems at one time to have been intrusted to several constables, but after a while this mode was unsuccessful. The next method was by two collectors, one for the outward and one for the inward commons. For a single year, one man undertook the herculean task of collecting for the whole district. It was probably the custom at the warning of some of the earlier town meetings for the constables to notify the voters individually, but this method became too troublesome, and after a while the town resolved to post notices in several stipulated places: "the meeting-house and the houses of Joshua Fuller, Capt. Joseph Miller, Gideon Beebe, Benjamin Sikes, and Joel Nash's mill."

At the close of the period the deer and wolves and bears must have been mostly driven away, but for a while they were doubtless frequent. It is said that when the first Lumbard was one day in the neighborhood of where Lyman Graves now lives, he found a large bear and two cubs. Killing one of the cubs, the old bear pursued him, driving him to a well-known precipitous rock near by, on which he took refuge. Foiled in her attempt to avenge the death of her young, she kept guard on the place

nearly a whole night, springing frequently from the ground up the sides of the rock. Wolves were seen close by the present residence of Ambrose Clough. But such days passed away, and with them the beasts which infested the region.

As relics of these days are shown at the present time a shoe worn by Capt. Miller's grandchildren, and a shell used for calling together the "men-folks," whose resonant sounds (those of the shell, not of the men-folks) are said to have been heard three full miles when blown at the brink of the Chicopee.

Passing these interesting reminiscences of this period, let us turn our attention next to events a little later, reluctantly leaving the tentative days of the grandsires for transactions occurring during the lives of the sires of our present citizens. In the last decade of the century all the districts received the full privileges of towns—a fitting transition from older to newer days.

SECTION III.

1800 to 1828.

ECCLESIASTICAL ERA—THE ESTABLISHMENT OF THE CHURCHES.

Source of civil institutions—Religion in the town in 1800—The controversy—A summary proceeding—Suggestive epistle—Exit Mr. Steward—Thurber—Phelps—Union efforts—Hedding—His ministry—His sacrifice—A new comer—Fast-day services—Alexander McLean—Difficulty—Moody—Johns—E. B. Wright—Sketch—Acceptance of call—Ministry—Methodism in 1802—Itinerants—A class—How it died—Later efforts—Dr. Fisk—Isaac Jennison—Church built—Repairs on old church—The store—Cemeteries—The first hearse—Improvements—A dastardly proposition—War of 1812—Muster at Hadley—The Horse Company—The men of 1812—Desertions—Almost an execution—A souvenir—Schools—Districts—Musical—Log-cabins—Political—Post-office—Wages—Potato crops—A scare—Another scare—Frost's corn—David Paine's death—The Annibal excitement—Theories concerning it—A sequel—"Nick and Tarzy"—Town bounds—Public lands—Roads—Bridges—Succession of bridges at Wallamanumps—Put's bridge—Cooley bridge—The camels—The present Put's bridge—Calkins' manufactures—Other enterprises—A still—Glass works—Wallamanumps privilege—Putnam's scythes—The Jenckes's—The Springfield Manufacturing Co.—Development of the village.

THE dependence of our civil upon our ecclesiastical institutions must always, in the final argument, be conceded. While some may point to the successes of social institutions and municipalities when freed from their primal or forced association with religious theses or observances, the candid inquirer will find himself faced by the fact that the

ecclesiastical invariably gives birth to the civil. In our maturer times the church and state may thrive best without formal interdependence ; but that very maturity to which we may have arrived, really or seemingly, has developed from the incipient supremacy of the church. Governmental laws and social restrictions, educational advantages and commercial facilities, are traceable, surely and directly, to the wholesome religious belief and usages of ancestral worthies. Well indeed is it for our generation and those to come, if we concede this principle. The state grows up under the foster care and nurture of the church, finally to go forth at its majority fully prepared for its mission. Let not the child forget its nativity. We deem it no object to seek some artificial title for the period we enter. The establishment of the churches is an important epoch.

It will have been observed that the earlier ecclesiastical references have left the religious affairs of the town in a state of experiment. The Methodist itinerants, flying evangelists, have left their pointed message and sped away, with no apparent lasting results. The little handful of Baptists in the east part of the town have gone regularly to their Bethel southward, but extend their influence through an area very limited. The Congregationalists have, it is true, a feeble organization in 1800, and a minister of their order settled over the town ; but we have seen how small were their actual numbers and how dissatisfied they were all becoming with their minister, who, though learned and eloquent and pious, must have failed to commend himself to Calvinists of the Saybrook or Westminster schools. We shall see two of these three classes of believers in the town thoroughly organized into successful and useful churches before we lose sight of the period whose outlook is before us.

Resuming the controversy over Mr. Steward where we

left it in 1800, the people seem still in earnest about the cessation of his labors in the town.¹ The next movement appears to have been made by the friends of the pastor, asking in 1801 for a reconsideration of the action just before taken, but the movement failed in securing approval of the town, at least openly. Some sort of a truce must have been made, however, for the incumbent is still here in October, and foils by his influence, evidently, a movement of the opposition "to hire a candidate to preach the gospel." The "ins" are almost always better than the "outs," and possession gave tenure another year, when again the warrant bristled with the notes of war. The presence of even an errant presiding elder would have been welcome, doubtless, for things have come to such a pass that the town fathers feel constrained to try a desperate alternative, even "to see what the town will do relative to the Continuance of the Revⁿ Antipas Steward among us in the manner in which he stays at present, and to take such measures as shall be thought proper to Cause M^r Steward to be Dismissed from any further care of the Church and People in said town." They have stripped from him his revenues, but an insatiate crowd demand also his mitre, and go so far as "to choose a Committee of five members to join a Committee of the Church or any part thereof, to take the most effectual measures to remove M^r Antipas Steward from the Church and People in this town." Two days later the troubled minister received a suggestive note which has been preserved:

"To the Revnd Antipas Steward. Pastor of the Chh in Ludlow.

Rev. Sir

Whereas the Situation of the Pastor and Church in this place is such as we Suppose need advice and counsel this is to Request you to call a meeting of the Church to see if the pastor chh and town can

¹See p. 31.

agree upon a mutuall council to advise and direct us what is expedient to be done in our present circumstances

Ludlow, Dec^m y^e 8, 1802.

TIMOTHY KEYES
TYRAS PRATT
JAMES KENDALL
ELISHA HUBBARD
STEPHEN JONES
MOSES WILDER
LEONARD MILLER."

The town committee was thus reinforced by Messrs. Keyes, Pratt, Jones, Wilder, and Miller, probably from the church, while John Jennings, Aaron Colton, and Timothy Nash, appointed, for some reason withheld their signatures. Of course there was little use to resist such an appeal, and the council met in due time and dismissed Mr. Steward in 1803, a little less than ten years from the date of his installation.²

The Ludlow Israel seems to have tired of a king for a season, for we hear of no attempts at settlement or propositions for protracted service for half a score of years. Rev. Laban Thurber,³ over whose later career a cloud unfortunately rested, supplied a while in 1805 and 1806, and Abner Phelps in 1808, the latter to "preach out" the town grant of one hundred dollars, which he evidently did to the satisfaction of some. The amount allowed about this time was not to exceed five dollars per Sabbath—not a severe restriction either, as money was valued then. A reluctance to grant money for the support of the gospel is evident very soon, no doubt largely influenced by the primal sounds of the cry for the dissolution of church and state. We shall see that the influence of the teachings of New England dissenters was beginning to be felt, even in Ludlow, as early as 1810. A committee of

²See Mr. Tuck's account of the proposed texts, Note VI.

³A Baptist.

two from each religious denomination was allowed to supply preaching in that year, Deacon Stephen Jones and William Pease representing the Congregational claims, "Master" Samuel Frost and Uriah Clough the Methodist, and Ezekiel Fuller and Abel Wright the Baptist, but with no appropriation.

A singular state of things comes next to our view, in glancing at the History of Congregationalism. For years its people will welcome to their homes and hearts Methodist clergymen.

In 1810, or in the succeeding year, came "Elder Elijah Hedding" to Ludlow. Appointed to the New London district as presiding elder, he found it desirable to move from his itinerant's home at Winchester, N. H., to some convenient point in the central part of the field assigned. The feebleness of the denomination in New England at the time is evident from the fact that Mr. Hedding selected Ludlow as his home. His oversight reached from New Hampshire line to Long Island Sound, from Needham to the ridge of the Green Mountains. Finding the ecclesiastical affairs in so lamentable a condition in the town of his adoption, he set himself to remedy the same. Paying no attention to the unsuccessful designs of some to oust him from the town by proposing to have him warned out as having "no visible means of support," the good minister accepted an invitation to preach in the meeting-house on a Sabbath when he was home. Gaining the good-will of the people, he supplied another Sabbath when at liberty, as his district work occupied his time but eight Sabbaths in a quarter. A very satisfactory arrangement was finally made whereby Mr. Hedding supplied the desk every Sabbath at his command, filling up some of the rest with the services of a talented local preacher, Joshua Crowell of Ware. Under this administration prejudices were disarmed very speedily, and all brought into sympathy with the minister thus

uniquely combining the duties of presiding elder in the Methodist church and stated supply in the Congregationalist.

This arrangement lasted as long as Mr. Hedding lived in town—a year. The friendship between the minister and the people was of the warmest kind. His pure life and godly sermons told in spiritual effect. The conference session drew near, and with it the limitation of Mr. Hedding's agreement. The people were suited, desired him to stay, asked him to stay. It was a trial to him. On the one hand were home and ample support, a satisfied and loving people—on the other, a life of wandering, with all the uncertainties and privations of the earlier itinerancy. Yet he did not waver, but took his next charge without murmuring.

In 1813 the war was raging against Great Britain, and the people were in a state of excitement. All on the sea-coast became nervous, and flocked to the inland regions in troops. Among these refugees from the dangers of the war with England was a small, bright-eyed man from Provincetown, on Cape Cod, who strayed into Ludlow in the Fall. After severe defeats in the north-west, President Madison issued a proclamation for a day of fasting. It so happened that the Provincetown stranger arrived here at just about the day appointed for the fast service. He inquired for a meeting, and was told that there was no minister in the town and no service had been appointed. He replied that he was a clergyman, and would be pleased to conduct worship if the people so desired. They gladly accepted the proposition, gathered together and listened to a flaming sermon from a Methodist local preacher on the fitting text: "The people of Nineveh believed God and proclaimed a fast." Among other good things he hoped that in the company there were "no immoderate eaters and drinkers, no gluttons

or wine-bibbers." Such was the advent of Alexander McLean into Ludlow.

So pleased were the people with the sermon and the man, that arrangements were at once made for a trial service of four weeks as minister. The towns-folks then insisted that Mr. McLean should be hired for a year, and he was engaged. Ludlow was henceforth his home. His fac simile is here presented :

Alexander McLean.

Under his administration, continued until 1816, matters went on quite smoothly, at least for a while. True, there were some who objected to the idea of a settled Methodist preacher, but as the town managed the ecclesiastical affairs, there was little room for objection. The causes of disquiet are easily surmised.

In 1814 there was a great mortality in the town, numbers of homes being made desolate. Under the ministrations of evangelists and Mr. McLean a powerful awakening followed, "more extensive," says our informant, "than ever was known in the town before." Large numbers professed a hope in God. Of course a question of church relationship arose. Intimately associated with this was another. Mr. McLean was not, according to existent church rules, competent to administer the ordinances of baptism and the Lord's supper. Wordy altercations between the parties followed, which were resultful in alienation of feeling. The Congregationalists signed a declaration of church relationship, and would no longer affiliate with the town's minister. In 1817 his official services seem to have terminated. Later in the year the town again authorizes the three denominations to furnish the pulpit supply, but with the proviso that the money should be expended within the meeting-house. An un-

successful attempt to press a call to Mr. Eli Moody indicates the presence of that gentleman a little after, while veterans speak with animation of frequent supply from Rev. Mr. Johns of South Hadley. In 1819, the society and town unite in calling one destined to bear a leading share in the doings of the town for nearly a score of years.

Rev. Ebenezer Burt Wright was born in Westhampton, and graduated at Williams College in 1814. He pursued theological studies at Andover, was licensed by the Salem Association at Danvers, April, 1817. He was a young man, full of fire and zeal, having a profound conviction of duty and a lofty reverence for his exalted office, when he came as a candidate to Ludlow. The people were pleased with him, and extended a call, which, after earnest and prayerful consideration, he accepted in fitting terms. The character of the man, perhaps, could not be better shown than by excerpts from his letter of compliance. "I regret the disappointment that I may have occasioned by delaying my decision so long; but in a case of so great consequence I could not presume. * * * My doubts are at length chiefly removed. There is a God who reigns. I have endeavored to ascertain His will; and I dare not proceed contrary to what His will appears to me to be. * * * I hope God designs to make me (unworthy as I am) an instrument of building up the kingdom of His Son in this place; most cheerfully do I devote myself to a people in whose welfare I feel much interest. For you I trust I shall heartily labor, and permit me to expect that my labors will be constantly assisted by your fervent prayers." He was ordained pastor, December 8, 1819.

The influence of such a man in the town could not fail to be salutary in the highest degree. The little band of church members, reduced to about half a dozen when Mr. Steward left, had been, to be sure, increased by revival influences and accessions from other towns. Yet, with no

organizer and leader, healthy growth was almost impossible. Mr. Wright's ministry was well qualified to induce confidence in the society—not only mutual confidence among his own people, but a feeling of respect on part of the scattering numbers of Baptists and slowly increasing company of Methodists, as well as outsiders. When the town has at length commenced the process of divorcement from the church, we see from year to year the records of the clerk referring, probably in accordance with the verbiage of the day, and yet with real or fancied fondness, to “Rev. E. B. Wright's society.”

The life and career of Mr. Wright is within the memory of many living, some of the chief actors in the events of his ministry in Ludlow being still upon the stage of action. We have not the liberty of so freely dilating upon transactions so recent. His friends should lay away references to the pastorate and pen down reminiscences for future annalists. No one ever questioned his sincerity or purity. The Wilbraham historian appreciatingly speaks of “that saintly man, Ebenezer B. Wright.”⁴ On two occasions,⁵ having been made acquainted with the real or imaginary weakened financial ability of the town, he relinquished a hundred dollars of his salary. His honesty was proverbial—at times almost leaning to credulity.

Over his life there seems to have come a shade of sorrow. It is not for us to judge where responsibility rests or rested. The story is simple enough, when stripped of its explanations. He was human, and, not unlike others of his race, was charmed by the attractions of a worthy lady in the parish, but one upon whom smile of wealth and rank in position had not rested. There were objections presented by well-meaning persons, very likely pressed beyond judicious limits. His mind was fixed upon

⁴Stebbins' History, p. 150.

⁵1823 and 1827.



E. B. Wright,

REV. E. B. WRIGHT,

MINISTER OF THE TOWN FOR SIXTEEN YEARS.

the alliance, and, baffled, finally reeled and tottered. Borne away to the care of skilled persons for a while, he recovered and returned, but he returned to celebrate the intended nuptials. The marital life was one of great happiness.

Under the administration of Mr. Wright the Society thus obtained that strength and position which has been continued to the present day. Let us now glance at the history of Methodism during the same period.

It will be remembered that we left the interests of Methodism at a very low state in 1800.⁶ The itinerants had abandoned the field and left little to remind of labors there save the good seed sowed, which, to all appearances, was buried deeply. But those old itinerants knew no such word as fail, and soon resumed labors in Ludlow. In 1801, probably on invitation of "Master" Frost, the preachers were again invited here, and successfully. Meanwhile the new cause had received accessions. In the Fall of 1801 David Orcutt, perhaps the first class-leader in the town, removed hither, and for seven years at least meetings were held at Samuel Frost's. The circuit preacher who organized the class was Henry Eames, and March 29, 1802, was the date of founding. There were about a dozen members. Augustus Jocelyn, the next circuit preacher, established a Sabbath appointment in Ludlow and spent a considerable portion of his time here.

In August, 1802, occurred a notable event in the history of the movement—what is now remembered as an "old-fashioned quarterly meeting." The place appointed, of course the house of Samuel Frost,⁷ being too small was enlarged for the occasion by the addition of a rude shed, covered with brush and tree branches. Preparations complete, an audience was not wanting, for crowds assembled.

⁶See page 32.

⁷Now the Kellogg place, near Eaton's mills.

A large delegation from the towns around, even as far as East Hartford and Granville and Pomfret, came to the place of rendezvous. The towns-people, of course, were out in force to see the first real demonstration here of what some have been pleased to term "Christianity in earnest." A sermon by the presiding elder, Daniel Ostrander, perhaps his grandest effort, made the occasion memorable to all. From this time to 1808 there were maintained services, private and public,⁸ without much omission. Among the preachers were Gove, Tucker, Sampson, Norris and Lambord. There was rather decrease than otherwise in the latter part of the time mentioned, until finally the class was discontinued by Lambord. Uriah Clough, however, gathered together the remnants of the organization into another class after a little delay.

This class seems to have lasted during half a score of years at least. Of course no demonstrations towards a pulpit supply were made during the labors of Hedding and McLean. Yet during the ministry of the latter he seems to have encouraged the visits of Methodist preachers, who often, we are told, spoke in the old meeting-house. Quarterly meetings were held in the edifice, and a local preachers' conference once occurred there. He also reorganized the West Middle class on a more permanent basis.

After 1816 there was little done by the Methodists for a number of years. Occasional preaching services occurred through the town, and the social meetings were more or less faithfully attended. Yet there was little accomplished save by the agitation of the Arminian tenets and preparation for future successes.⁹ The class

⁸There was awhile preaching services in two places in town.

⁹At about 1820 the opponents of the parish tax law formed an organization under the name of the "Methodist Legal Society," with McLean as nominal pastor.

was almost defunct in 1825, when aid came from an unexpected quarter.

The earlier itinerants were not men of eminent scholastic attainments, and hence found themselves at a disadvantage when before many of the New England people. And yet their natural qualifications were not to be despised, while the experience gained in their peculiar work was better for them than a collegiate education. Still advantage would frequently be taken of their lack of specific education by pedantic clergymen of the standing order. Not always did the itinerant come out second best, even in these encounters. The anecdote of Jesse Lee is illustrative of this. An Orthodox minister addressing him in Greek, he replied in Low Dutch, much to the discomfiture of his antagonist, who supposed the response was in Hebrew. When however a graduate of Brown University went into the Methodist itinerancy the new movement received dignity not before obtained this side the sea.

Such were the facts with reference to Wilbur Fisk and his relations to Methodism. As he took the school recently established in the northern wilds of Newmarket and transplanted it to the neighboring town of Wilbraham, scarcely less undeveloped, the people of the standing order looked on with at least respect. And when this same Wilbur Fisk, as pious as learned, as earnest in mission work as in founding schools, of rare eloquence and rarer earnestness, left his classes behind and rode up into Ludlow to preach the gospel to handfuls of people, the populace began to understand that Methodism had come to town to make its abode here.

Dr. Fisk was not long in winning the confidence and attention of those who were willing to convene at the residence of Rev. Alexander McLean¹⁰ to listen to his

¹⁰The present home of Joshua Clark.

earnest proclamation of the gospel truth. Soon there was a harvest of souls and a demand for organization into a church. In a few months Mr. Fisk, through Mr. McLean, caused letters missive to be sent through the town, inviting the Methodists and all favorable to the enterprise, to meet at the house of Zera Fuller¹¹ on the afternoon of February 5, 1827, to consult with reference to "erecting a house for the Public Worship of God, to be located as near the center of the M. E. Society in this town as possible."¹² Soon everything was under way. Captain Joseph Miller furnished the timber. Rev. Isaac Jennison, preacher, architect and boss-carpenter, went with the old gentleman and his little grandson, (now Dr. Wm. B. Miller of Springfield,) to select the tall straight pines for the sills and posts and plates. They were gathered from the forest near Wood's pond, where Sylvester Miller, now lingering with us, cut down the first tree marked. McLean was a valuable and persistent worker in the enterprise, soliciting funds and labor and material the whole town over. Few, if any, were slighted in those invitations. The axe and adze were made to fly, (by none more dexterously than by Parson Jennison,) the patient oxen and sturdy drivers conducted the logs to the mill and soon the hand of Jennison had framed the massive timbers. The crowd who came to that raising saw every stick take its place in order, every mortise receiving its tenon to the very shoulder, every trunnion going home tightly, and no run to help either, thanks to the advance in temperance principles in half a century.¹³ At last the work was done and the place ready for the dedication, which occurred, probably, July 5, 1828. The size was 40 by 50 feet.

¹¹Where A. J. Chapin now lives.

¹²We take our extract from the letter to Elias Frost, son of Samuel, ever a warm friend to the cause, whose name to-day is "as ointment poured forth"

¹³See Historical Address, account of raising the church.

Methodism was now fairly established in the town. Jennison and Noah Perrin supplied the charge that year, while a new minister was appointed to preach after the dedication.

We will glance at other interests in the town before closing the record of this ecclesiastical era.

There are few especial references to the other church edifice. It seems to have been serving its day and generation, gradually succumbing to wind and weather, and occasionally pressing a claim for repairs, with infrequent success. Used as meeting-house in a municipal as well as religious sense, it had every opportunity for a display of its excellencies or its defects. In 1805 there is record of a loud call for glass in the windows and for wooden steps up which the worthies might climb on their entrance to the sanctuary, nor was the cry disregarded. The people could not have been over-nice in their architectural demands, for they abide in patience a brace of decades. Then the pent-up longings of years burst forth wildly as demands began to be made. The honest sashes again demanded glass, the wooden steps, probably never painted, had rotted away, while some who had found necessity for an umbrella in church, averred to the astonished managers that the roof needed patching; whereat there were orders at solemn conclave that measures should be taken to stop the "leaks in the roof, if there be any." Individuals were to be allowed to paint the house and put step-stones in front. Deacon S. Jones passed a paper around for the purpose, and obtained \$146.32, of which sum \$25 was given by the "Springfield Manufacturing Company." One year later, these improvements having been consummated, the town had the daring to allow a committee of three, (who must be immortalized—they were Benjamin Jenks, John Moody, Eliphah Booth,) to put in a stove, at the expense of indi-

viduals. The horse-sheds date back to 1814, notwithstanding the similarity of some to the present condition of the tower of Babel. Parties erecting them bid for choice of lot, under direction of the selectmen.

From the house of God to the resting-place of the dead is a frequented path. There are sufficient references to the places of burial to assure us that these busy scenes were often interrupted by the service funereal. It became necessary in 1805 to fence with post and rails and half-wall the yard by the church. A dozen years later the people meet to "spell" in repairing the fence. In 1823 the town appropriates thirty dollars for a hearse. Before this time the dead were borne on biers to the grave, a journey of miles on foot being often required. Men are living who have aided in conveying a corpse in this manner from the extreme west to the cemetery near the center. In 1825 the fences of both yards need repairs. Simeon Pease, the wit of the town, bid off the repairs of the center yard at the sum of five cents, evidently to postpone the work until the town would do it with thoroughness. In a few weeks he became one of a committee to build a thorough half-wall fence, with sawed posts and rails above. Great excitement was caused about this time by a proposition to move all the bodies interred in this yard, the proposition being scornfully rejected—how wisely is not evident. A hearse-house was erected in 1827.

It is singular that the war of 1812 should have passed with no occasion for record on the town books. Let no one, however, question the loyalty of Ludlow. Military organizations had existed in town for a long time, probably for most of the period of organization. In 1808 a goodly number went to a general muster at Old Hadley, occurring September 28, but were unsuccessful in getting their expenses paid by the town. The famous Horse Com-

pany was formed in 1802 from recruits of four towns, Springfield, Longmeadow and Wilbraham joining Ludlow. The place of drill and muster was usually the Five Mile House, east of Springfield village. The captain was a Longmeadow man, Colton or Flint, perhaps both, at different times. The Ludlow names were as follows: Adin Parsons (lieutenant), Gaius Clough, Mordecai Clough, Warren Hubbard, Erastus Munger, Daniel Miller, Sylvester Miller, Francis Nash, Julius Nash, Asahel Rood and Martin Smith. The full number in the company was about forty. When the war of 1812 broke out, this company was in fine order. It is related of them that they were at a drill during the year at their usual mustering grounds one day, when the captain formed them into line and requested all who would volunteer as minute men for the national service to march forward so many paces. Not a man started in obedience to the sudden request, until the captain himself advanced to the assigned place. Then a large number of the company followed his example, among whom were all the Ludlow men but two, and of those one furnished a substitute. The names of those from the town actually participating in the service during the war were as follows:

HENRY ACRES,	BENJAMIN AINSWORTH,
GIDEON COTTON,	LEMUEL GARDINER,
SAMUEL GATES, ¹⁴	JOHN HOWARD,
CHESTER KENDALL,	REUBEN PARSONS,
AMOS ROOT,	VERANUS SHATTUCK,
CHARLES F. WOOD,	GORDON B. WOOD,
HARVEY WOOD.	

Facts are facts, and it must be recorded that two of these men deserted from the ranks and concealed themselves at their home. One narrowly escaped capture by concealment for days inside a large stone chimney then

¹⁴Substitute for Selah Kendall, drafted.

standing in the south-west part of the town, and by a kindly warning from a female friend who knew officers were on his trail. The other was not as fortunate. Taken prisoner, he was court-martialed and sentenced to be shot. The coffin was produced and he bound and made to kneel upon it. The soldiers drawn up to execute the rigorous military law included his own brother-in-law. But just as the fatal shot was about to send him to eternity a reprieve was granted and a pardon eventually obtained, through the instrumentality of a Lieutenant Clary of Springfield.

Among the souvenirs of these days of war is a revenue receipt for payment by Benjamin Sikes of a tax of one dollar "for and upon a 4 wheel carriage called a waggon and the harness used therefor owned by him."

In school matters there seems to have been progress. The appropriation of \$150 in 1801 was lessened only one year, while it increased fifty dollars occasionally until in 1828 it had become \$400. Generally there were only prudential committees to manage the affairs, until 1827, when an examining committee was added. This seems to have been the period of the formation of school districts. To be sure, at its very beginning (1802) the south and south-east districts found it profitable to unite. It seems that there was an early district arrangement in that part of the town for all to attend at the house east of the present No. 9 district building. Afterward the Miller Corner people clamored for a change of location, and secured a district organization. The coalition of 1802 was another victory for Miller Corner. The Alden district was set off in 1808, the Center in 1809, Wallamanumps in 1814, and the Lyon in 1822. The south-east people made another effort in 1818 and secured again a distinctive district existence. The first reference to West Middle is dated 1822. Leave was given in 1805 to move

the Middle school-house near to the pound, a location close by J. P. Hubbard's.

Of the people of these times we need say but little, because our annals must become more and more mere recitals of facts as we approach the present. A characteristic sketch or two of life at the time, however, may not be out of place. The muse of song was still courted. In 1804 the town magnanimously appropriated twenty-five dollars "to the present singers, on condition they sing well and still continue to sing to the Edification of the Inhabitants of s^d Town," and two years after a committee was again empowered to hire a singing-master. Many a family lived in a log cabin, the older inhabitants remembering such establishments in various parts of the town.¹⁵ The voters seem to have indulged in all the privileges of American citizenship. At one time they solemnly and with full assurance "voted that James Bowdoin, Esq., be governor." In 1812 the County of Hampden was formed, a great convenience to Ludlow people, whose distance to the county seat was lessened one-half. Another convenience was the post-office at Put's Bridge, established not far from 1815. The mail route for a while was through the town from north to south, a cavalier with drawn pistol carrying the precious bag. As illustrations of wages paid and the value of work we cite allowances for highway labor in 1841 as sixty-seven cents per day in the Spring and fifty in the Fall. Ezekiel Fuller cut his logs, paid two dollars a thousand for sawing at the mill, drew the stuff to Willimansett, and sold it, nice yellow pine, for two dollars and a half per thousand. As late as 1820 good potatoes brought ten cents a bushel. A curious idea of the extent of the earlier crops of this esculent may be gained from

¹⁵One stood near the Norman Lyon house, one on "Stallion Hill," near Miss Mary Lyon's, another opposite Loren Wood's, another in the extreme south-east part of Ludlow.

the fact that one man who had half a hogshead and another showing a crop of four barrels were the wonder of the town. There was a genuine small-pox scare in 1810, a committee being appointed to introduce the inoculation of the cow-pox. Among the minor incidents related is one of Elisha Fuller, who, journeying westward with his young son Harry, met a personage so peculiar that it occurred to his mind the stranger was the incarnation of his satanic majesty, yet who proved to be the eccentric Lorenzo Dow, who the night before had preached at "Master" Frost's. This same Samuel Frost was a very liberal man, who would give freely of his means to support the traveling itinerants. Parties remonstrating at his prodigality, he retorted that he could raise "Methodist ears of corn" as long as his arm. McLean is said to have added a story to his height at one time, while preaching "over east," by standing upon a half-bushel measure.

Among the casualties of the time was the death of the veteran David Paine, who was found, July 2, 1807, dead, at the foot of Burying-Ground Hill, in sight of his home, having fallen beneath his cart on returning from mill, and perished from the crushing by the wheel.

But the most thrilling incident is that concerning the supposed Annibal murder. "In the year 1817, a man named John Annibal went from Belchertown to Connecticut to peddle wagons for Filer. On his return he was seen to enter Ludlow about sundown. Afterward his horse, with bridle cut, was seen in Granby, near Asa Pease's house. His portmanteau and saddle were found near Ezekiel Fuller's, and blood was discovered in the road between these two points. Great excitement prevailed, as every one thought he had been robbed and murdered. An old woman who pretended to tell fortunes was consulted. She said he was murdered by a man with but one eye, living where three roads met, in

a gambrel-roofed house. The house which answered the description was searched in the absence of the family—the door-steps were removed and a large excavation made underneath them, but not the slightest trace of the missing man was found. The owner of the house was then searched as he was returning to his home, but no money discovered about him. Then a pond was drained near the house of George Clark. In draining the pond it was necessary in one point to dig twenty-five feet deep. While the work of digging was going forward, camp-fires were kept around the pond and sentinels with loaded muskets guarded the spot. When the ditch was completed, on Sabbath day, the water was drawn off and a thousand people were supposed to be present; while a line of men reaching from one side of the pond to the other, holding each other's hands, waded through the soft mud. The pond covered nearly an acre of ground. No trace was found of the object desired. Search was then instituted in a smaller pond near by, the water being carried over the hill in pails. This effort also proved fruitless. Many then began to adopt another theory than that of murder. His brother, who had been here and joined in the search for two days, said his business was such he could not possibly remain, and returned to his home. It was afterward learned that he had debts which he did not wish to pay, also that his marital relations were not the happiest. Some suggested that he might have spied a chance to kill two birds with one stone.”¹⁶ A possible sequel to this account was the finding of a skull years later at one of the points where suspicion had rested.

Nearly as melancholy was the story of “Nick and Tarzy.” They were very worthy people, were Nicholas Daniels of Ludlow and Thirza Olds of Belchertown. Un-

¹⁶From Dea. Geo. R. Clark's description of the affair.

like the doctor who died in our town, they never "experienced the sweets of connubial bliss." And yet they thought of these things, did Nick and Tarzy, and very likely blended their thoughts in joyous outlook. For well-nigh two-score years they fondly anticipated a day which should make an epoch. The day never came. At last Nick made his final visit to Tarzy. Whether hope deferred or love or a cold made his heart or his body sick "deponent saith not;" but he was cut down in the height of anticipative bliss, and buried from her home. Need we wonder that even the voluble McLean found his vocabulary straitened when he undertook at the service to address Thirza with words of consolation? Into the conversation current of a generation has passed the expression, "Court-
ing as long as Nick and Tarzy."

A few words on those matters intimately connected with the town's business may be expected. The bounds were changed in 1805 so as to include a large slice of Springfield, from the mouth of Higher Brook northward to the South Hadley line. In 1813 this had evidently been returned to its former association. There are frequent references to public lands, made a part of the town's property in the ancient allotment. This land was sold in 1802, for a sum of money which became a ministerial fund, a source of much trouble in later days, as we shall soon discover. ¹⁷The town seems to have been fortunate in rarely finding occasion to go before the law, either as complainant or defendant. The presence of a representative at the General Court was generally secured. Occasionally property seems to have come into the hands of the town for safe management.

There was some attention paid to roads during the period. Nearly every highway east of the mountain was either laid out or re-laid before 1811; a different course

¹⁷See section IV.

was marked out and worked from J. P. Hubbard's to the Center post-office, in 1803, involving the first construction of the terrible Cedar Swamp causeway, so long an eye-sore to exasperated towns-people and bewildered selectmen. In 1817 was established the highway from Joy's store to Plumley's, to accommodate, it is said, travel from the Jenksville to the Three Rivers factories. A year later somebody called down the wrath of the county commissioners on the principal north and south roads through the town, resulting in general repairs and re-location of the Put's Bridge and Belchertown and Collins' and Granby routes. In 1826 we find one of the earlier movements toward a money system of repairing the highways.

This was the era of bridge-building at Wallamanumps. Before the opening of the century only the most inexpensive modes of crossing the Chicopee were employed. There were "riding places" or fords at Wallamanumps and where now Collins' bridge spans the stream. As early as '81 a committee from Ludlow was to meet another from Springfield to see about the construction of a bridge at Wallamanumps. In seven years fifty pounds were granted for a like purpose in April, and in November a committee on subscriptions was appointed, possibly to secure a better bridge than the town felt able to construct unassisted. In '92 the bridge, which must have made pretensions to respectability, had very likely become a river craft, for the town petitions the county authorities for another.

Plans more or less elaborate were consummated in '94 for a structure, which was inspected by a solemn committee in the later Autumn. The conditions of building are worthy of preservation. "Voted that any Person or Persons that will undertake and build with good materials a good substantial Bridge over Chicopee River, so called, at Wallamanumps Falls, and shall keep the same in good repair, shall receive sixty pounds from the town of Ludlow

—Provided that the Person or Persons being so entitled to the said sum of sixty pounds for building the said Bridge shall procure sufficient bonds to the 'Town Treas^r' in the sum of one hundred and twenty pounds for the return of the same money into the 'Treas^r' of said Town if the same bridge so built shall not stand the rapidity of the Floods and the Breaking up of the winter, for four years—And also that the same Person or Persons that shall build the same shall be entitled to all the fare or toll allowed by Law from all Persons not being Inhabitants of the Town of Ludlow forever." Eli Putnam, moderator of the meeting at which this action was taken, evidently considered the vote as a challenge, and proceeded to the erection of the first Putnam's or Put's bridge, also, probably, the first toll bridge at that point. Whether it was worthy of the capitals in the town record can not be determined at this date. It seems, however, to have answered the requirement, for all is quiet until 1801, when the town again finds itself bridgeless. After an unsuccessful attempt to saddle the burden upon the county and an attempt equally unsuccessful to build from town funds, a committee for soliciting subscriptions was appointed, who, it may be presumed, built a bridge, for nothing was said for eleven years. This brings us to the time of the construction of the famous Cooley bridge, which started from a point near the north abutment of the present structure, then ran to a pier in the mid-stream, then at a different angle to an abutment considerably west of the present south abutment. It was a covered bridge, and one through which no one could see. Its height must have been good, for some camels once passed through.¹⁸ Capt. Ariel Cooley

¹⁸The boys of the village were apprised of the coming wonder. The beasts passed through in the night, but Yankee ingenuity could not be baffled by darkness, and so a section was illuminated. It became convenient to arrest the camels at the toll house, on the south end, inasmuch as astute legislators had failed to place these

received five hundred dollars for his work, he guaranteeing a free and safe passage across the stream so long as the life of the charter continued.

This bridge having been worn out or carried away, measures were taken to build another, resulting in 1822 in the completion of the present structure. Its cost was \$3,347.30. The wisdom of the outlay is manifest in the fact that the bridge is still staunch and strong. The builder remarked that he never before had everything provided to suit him. The committee of construction, Abner Putnam, Benjamin Jenks and Simeon Pease, deserve a recognition.

Before passing to other days, a little sketch of the manufacturing interests will be expected. Very early in the century Rufus Calkins had a little chair shop a mile up Higher Brook from the Center post-office. Here were made many of the old chairs now to be seen in the more ancient homes. At one time he also adjusted a spindle by means of which he could spin flax or wool. His was the first manufacturing of the kind in town. Further down, below Warren Fuller's privilege, was in 1814, a little fulling-mill, operated by Gustavus Pinney. Near its banks at two different places successively, Elisha Fuller carried on a potash establishment, the last location being upon a spot opposite the present Methodist church, on the lot now owned by the society. Harris' mill privilege was under improvement in 1805, under the name of the "Continental Mill," owned by proprietors.

On Broad Brook were two new privileges, now unused: Thornton's saw-mill was just at the foot of Burying-Ground Hill, and Alden's sash and blind shop a few rods above. At Ludlow City, it must be recorded, was at one

animals on the toll list. The delay accomplished at least its intended result, in giving the boys a good glimpse at the rare beasts of burden. So says Hezekiah Root, then one of the "boys."

time a distillery. Tar-kilns were set up here and there, traces being still discernible on Facing Hills and elsewhere.

Near the old Sikes place, south of the brook, a mile north of the Center churches, is still shown the ruins of the once famous Ludlow Glass Works, the wonder of the region. Here stood a small building, partly masonry and partly wood, in which were ponderous furnaces and sweating laborers. The article made was green glass, and its form mostly bottles. It existed a few years, was mismanaged, its proprietors became reckless, and eventually lost all, and left to posterity only a ruin of business and a wreck of finances.

The falls of Wallamanumps had early attracted attention. Late in the last century there was but one man living in all the region. In 1788, however, reference is made to "Dea. Timothy Keyes' mill-dam," at this point. Not far from the dawn of the present century Abner Putnam came from the East and improved the privilege by erecting a shop for the manufacture of scythes. This he developed into a considerable business. The tools which had passed under Putnam's trip-hammer were considered among the best made.

Mr. Tuck has given¹⁹ the account of the transfer of the property of Capt. Abram Putnam to Benjamin Jencks, in 1812. Mr. Jencks often related the account of his failure to select Rochester as his place of business, but said that locality was too far into the land of the Mohawks. The company was formed in 1814, and consisted of Benjamin Jenckes, Washington Jenckes, Joseph Bucklin and George Wilkinson of Ludlow, and Stephen H. Smith of Providence, R. I. Smith in a little while sold his shares to Samuel Slater, since so famous as a manufacturer. The original capital is not stated, but provis-

¹⁹See Historical Address.

ion was made for an increase to \$32,000. The property has been since sold for five times that sum. The grantors of deeds were Sylvester Moody, Abner Putnam and Levi Pease. At one time the company held twelve hundred acres of land.

Operations were first commenced in a wooden building on the site of the stone factories, and consisted in preparation of warps and yarn, which was woven by parties in all the country about. The stone buildings were commenced in 1821. The first building was a little way from the bridge, 103 feet long and 36 wide. This was completed the following year. An additional mill westward, forty feet from the first, was erected in 1826, 40x115 dimensions. The machinery was manufactured in the buildings, lower stories being used for the purpose. The first looms were set in motion in 1823. The fabric was sheeting, three-fourths, seven-eighths and yard wide. The mills were constructed well, and became the ideal buildings of the region. Stukely Smith was the mason, and Zebinus Pierce the carpenter.

This "Springfield Manufacturing Company" of course made a vast difference with the interests of the town. We shall find their business the leading factor in the successes and reverses of the next period.

SECTION IV.

1828 to 1848.

THE ZENITH OF THE CENTURY.

Changes incident to manufacturing—Source of Ludlow's greater prosperity—New life—A market—Another mill—Jenksville in 1837—Upper privilege—Inventions—The people at the factories—Their morals—Sabbath desecration—The only remedy—Itinerants and labors—The revival—Its effects—Place of worship—The M. E. Church—Trouble—Aid—A great revival—Incidents—Other revivals—Millerism—The Congregationalists—Mr. Wright—A colleague—Rev. Mr. Austin—Dismissal of Mr. Wright—The first parish—The fund—A lawsuit—Mr. Wright called again—Rev. Mr. Sanderson—The church of 1841—Disposition of the old edifice—Rev. Mr. Tuck—The new cemetery—Highways and bridges—Red bridge—Necrology—"Dr. Foggus"—"Friday"—Incidents—Mexican war—A weather note—Mills—Indian Orchard—Jenksville church edifices—Congregational Church, there—The Company—Confidence of the people—The crash—Immediate effects.

THE change in a town from the simplicity of rural pursuits to the noise and bustle of manufacturing is ever a marked one. The stream meandering along the limits of Ludlow, unobstructed by dam and crossed only by the rudest bridge, only furnished a convenient channel for bearing away the waters flowing from marsh and spring; the same stream, no less rapid or picturesque, checked for an instant in its rapid coursings in order to do obeisance to human direction, to follow the bent of human inclination, not only bears away the gathered deposits of highly fertile soil, but with showers of wealth returns more than it has taken, a thousand fold.

Our divisions of the history of the town, necessarily somewhat arbitrary, could not well ignore the fact that a large share of that prosperity which has made the town locally so well known had its beginnings within the present century. Moreover, those families best known to the marts of trade hereabouts will, upon consideration, find that while to some of them there was given prestige by reason of extensive acreage and hereditary wealth, to more the resources in their hands at present gained their largest increment between the dates which are placed before this section. And further still, they who concede truth wherever found, will find that the chief factor in producing this state of prosperity was the manufacturing interest at Jenksville, as the village was then called.

It was a new life to Ludlow. Every farm increased in value as the factories developed. Every article of produce was worth money. It no longer paid to team lumber to Willimansett for fifty cents on a thousand, for the logs were worth vastly more as wood. The cattle became too valuable to send roaming at large over the common lands, for it was worth while to feed them well and so get heavier beef for hungry mouths; while the soil was so much more salable that true economy called for strong fences. And if we may digress a little, thus will it be, as time rolls on. Every new mill, every new boarding-house necessarily consequent, added to the rapidly increasing cluster of villages and towns and cities on or near our limits, will add first to the intrinsic, then to the exchangeable, value of Ludlow farms. The true conditions for successful labor, health, sobriety, industry, piety, being held in firm tenure, the town or its territory must have a future.

We left the Springfield Manufacturing Company when it had just completed its second new mill, and introduced the time-saving machinery which elicited the praise of

manufacturers all about. In 1833 it became necessary to again enlarge the factories. This time an addition was built eastward, forty by sixty-six, completing the range as at present, except the changes made after the fire of a few months since, and the gap between the first and second stone mill, which was filled about 1844. All these principal parts were dedicated by religious services. The tenements were erected from time to time, dating mainly about at the erection of the factories. In 1844 Slater sold to a resident of the town. In 1837 Barber's History represents the concern as possessing two cotton mills, with ten thousand spindles, using five hundred thousand pounds of cotton in a year, manufacturing sixteen hundred thousand yards of cloth annually, whose value was one hundred and sixty thousand dollars. Eighty-eight males were employed, and two hundred females. The capital invested had then increased to one hundred thousand dollars.

In 1840 the first building at the upper privilege was erected and used by the Company for gun works. They forged barrels under contract with the United States government, continuing their business for about six years. At the close of our period the privilege was used in the manufacture of cotton machinery.

Some applications of science to the arts first used in these works have proven a boon to manufacturers. The friction roller, now well-nigh indispensable in certain parts of machinery, was originated at Jenksville and given to the public with no restrictions of patent laws. It is also claimed, with good reason, that here first anthracite coal was used successfully in working wrought-iron. The principle, first brought out at Jenksville, is still in practical use, giving to the immense coal fields of the land and world a vastly increased value.

Respecting the class of people who were by these inter-

ests brought into the town, it may be feared that the record cannot truthfully give a glowing description. Of course they were at first from the native population, largely gathered from rural towns. But this does not necessarily speak volumes in favor of moral or intellectual worth. The average native of a generation or two ago, was not very far in advance of the average foreigner of to-day in many respects. The records of former days, the condition to-day of those who have not enjoyed such advantages as have been so freely offered hereabouts in later years, or of those dwelling beyond the immediate neighborhood of churches, plainly sets forth the truth of the assertion made. The grandest development of even New England has been within the last two-score years.

We are not surprised, then, to learn that the condition of society at the mills in Ludlow was not eminently praiseworthy fifty years ago. We need not be surprised to hear of very slight respect paid to the sacredness of the Sabbath or the rigid moral demands of the more deeply and intelligently pious people of to-day. One who resided in Jenksville about this time sends a doleful picture of these days: "As you pass the gun shops (on Sunday) some of the workmen would be busy, perhaps manufacturing articles for their own use. Near by would be a collection of boys playing ball. Soon we meet riflemen firing at a mark. A party of young people not far off are playing 'High-low-Jack.' A little further on are as happy a set as the brown jug could possibly make them, who in vain invited me to taste of the precious liquors inside the jug, which to my certain knowledge killed every one of the party inside of ten years. I have known a large field of rye to be harvested on the Sabbath day. These immoralities did not extend outside of the village."¹

¹From Austin Chapman, Ellington, Conn. See also the Oakley Ballad, Appendix, J.

There is but one effectual and enduring remedy for evil like this. Education might in a measure improve, but there must first be an incentive to learning. Law may put forth its power, but this must find in the individual a readiness to yield to its injunctions, else its execution will be hampered and made of no effect. The true remedy was at hand.

The itinerant ministers began to visit Jenksville about 1828. Rev. Mr. Foster, principal of the Wilbraham Academy, was probably the pioneer, and made his first visit on invitation of John Miller, compliant with the request of Benjamin Jenks. The events intimated occurred as early as 1831, the place being then a not unfamiliar one to Methodist ministers. Samuel Davis was the preacher in charge of Ludlow, and visited Jenksville in August with others of his profession. His own simple account is as follows:

"About six weeks since, the work broke out at another factory village² on the circuit, called Put's Bridge, in Ludlow. The revival here took place while we were trying to hold forth the Saviour as the sinner's friend, and the necessity of each and all becoming reconciled to God. Much feeling was manifest in the congregation. At the close of the sermon an invitation was given to all that had resolved on seeking the Lord, to come forward, and fall on their knees, while the people of God should address the throne of grace in their behalf. At this instant, to our astonishment, more than one-third of the congregation came forward, and fell on their knees, with groans and sobs enough to melt the hardest heart; but soon the mourning of some was turned into rejoicing. Our meetings from that time to the present have been very interesting. It has not been uncommon for six or seven to find peace and pardon at a meeting. The glorious work is still going on here."³

Granted, if desired, that every one of these did not maintain a good profession through the days to come; granted, if it were the case, that the days of excitement

²Than Chickopee.

³From New England Christian Herald, October 26, 1831.

soon passed away ; yet there must have been a beneficial result flowing from such services, and we claim, in the absence of any other well-grounded reason to account for the conceded change for the better in the morals of the people, that there was an intimate relation between the revival and the reformation.

These services must have been held in a fitted room in the factories. Here they were continued, regularly or irregularly, for years, until at last it became desirable to erect a church. Before describing the events of interest connected therewith, let us retrace a little, carrying our annals along in as nearly chronological order as may be.

We left the Methodist people in possession of their new house in 1828, with a goodly prospect of success before them. A lamentable difficulty with Mr. McLean occurring just at this time created hard feelings, and much discussion, oral and printed, resultant in the withdrawal from the denomination of that gentleman, and the closing up of the affairs of the so-called "Methodist Legal Society" of Ludlow. A considerable debt remaining upon the people was partially relieved by contributions from the churches of the denomination elsewhere. All was in readiness for the revival efforts under the ministry of Samuel Davis, in 1831, which resulted in a more demonstrative work than at Jenksville.⁴ A large number from the place attended a camp-meeting in Haddam, Conn., and brought back with them some who had there professed conversion. At meetings following in the church, or "chapel," lasting eight days, about two hundred made a profession of religion, of whom more than one hundred and fifty claimed to find peace at the church altar. The news spread about in all the towns around. A large load of wild young men came from Northampton to have a "good time" at the service, but it is averred that every one was brought un-

⁴See page 70.

der conviction and went home with different purposes and a changed life. A man named Kendall, addicted to profanity, left his work in the field under profound convictions, went to the church, cried for mercy, and passed out a better man. Was this enthusiasm? Surely it could not be baneful, to arrest the plans of rioters and displace cursing by praises.

We find incidental allusions to another work of grace in 1837, under Philo Hawkes, while there are many living witnesses to the revival scenes in Dadmun's ministry in '42. The Millerite excitement of '41-3 made little impression in Ludlow, although so near the home of the leader in those scenes. Miller came repeatedly into town to hold meetings, but with little lasting success. Ludlow takes slowly to new and startling ideas, but grasps firmly whatever it accepts as truth. Clapp, minister in '43, was the first careful annalist of the church, while Fleming will be remembered as the preacher in charge when the parsonage was erected. Of them all C. D. Rogers bears the palm for quaintness.

Meanwhile the Congregationalist Church was thriving for a season under the ministry of the saintly Wright. Owing to ill-health he found himself obliged to ask in 1830 a release from pulpit labors for a year, relinquishing his salary and assisting the society in securing a supply.

In 1835 a colleague was settled, Rev. David R. Austin, of Norwich, Conn., a graduate of Union college of the class of 1827. Although the formality of settlement was undertaken by the town there is no record of the matter upon the books, nor hereafter do we discover any action of the town with reference to settlement. Mr. Austin continued over the church for two years, winning friends by his earnestness and geniality. He was considered a preacher of more than ordinary power. His dismissal occurred in July, 1837. His career since has been watched

with interest by the people of Ludlow. The pleasure of the recent Centennial Celebration was enhanced by his presence and kindly words.

Meanwhile Mr. Wright had found himself failing in health and unequal to many of the duties which he conceived as necessarily belonging to the ministry. He took an early opportunity after the settlement of Mr. Austin, to ask a dismissal, which was granted, his ministry in Ludlow terminating in October, 1835. If there be any one man more than others to whom the town and church has been brought under obligation, that man was Ebenezer B. Wright.

The "First Parish in the town of Ludlow" was organized December 9th, 1835, Daniel Miller, one of the petitioners, executing the warrant for the first meeting, Elisha T. Parsons being the moderator, Elisha A. Fuller the treasurer chosen, and Theodore Sikes clerk. The organization probably grew out of the controversy concerning the ministry fund. We have seen by the charter⁵ and various references that the town once held certain lands in trust for the maintenance of the ministry. Early in this century these lands were sold, and the money put into the care of a committee of trustees, appointed by the town from year to year. This fund became the source of much contention as the religious societies developed. For a number of years its revenues were equally divided among the various denominations, all of whom were represented in the pulpit as the years passed on. After the existence of the "Methodist Legal Society"⁶ the agitation respecting the fund was carried on with increasing force, until some parties petitioned for its disuse in the support of the ministry, and its appropriation to the purposes of education. A suit followed, which was afterwards

⁵Page 23.

⁶Page 50, note.

carried up to the Supreme Court, where Marcus Morton and his associates decided the case in favor of the defendants. The money has since been used by the Congregationalist Society for the support of its ministry. The parish organization was effected during the pending of this suit.

After Mr. Austin's dismissal the society did not long continue without a minister. The high estimate of Mr. Wright was pleasantly shown in a second call to him to settle over the church. For some reason the call was declined, though evidently with reluctance.

Rev. Alonzo Sanderson settled here in 1839, and continued his ministry four years. Mr. Sanderson was born in Whately and graduated at Amherst in 1834. He afterward studied theology at Andover, and, like Wright and Austin, came to Ludlow with the flush of youth upon his brow. He is remembered as an earnest, pious, and devoted minister, with broad Christian views. His best remembered monument passed from sight in a blaze of glory in 1859; but who shall say its influence did not reach down to the minds of them who had charge of the erection of the present church?

The old church had been falling into decay as years glided by, until a new edifice was a necessity. At least so thought the majority of the people. In 1839 a committee to solicit subscriptions was appointed, who soon obtained over \$3,000. In November of the next year the folks begin to talk of hiring slips, while the entire expense was reported in April, 1841, as \$4,127.09. The dedication took place January 20th of that year. The following order of exercises was observed:

"1. Singing; 2. Invocation, by Rev. Mr. Rogers of Chicopee Falls; 3. Reading Scriptures; 4. Singing; 5. Prayer, by Rev. Mr. Rogers; 6. Singing; 7. Sermon, by Rev. Mr. Clapp of Cabotville; 8. Prayer of dedication, by the pastor; 9. Singing; 10. Benediction; 11. Singing."

The old church finally became the property of the town,

passing meanwhile through the hands of Increase Sikes, who removed it to its present site, where it has stood ever since, a shield for those noble oaks which link the days of successive generations.

Mr. Sanderson's dismissal, May 11, 1843, was immediately followed by the candidacy of Rev. Mr. Tuck. The call to become the pastor was extended to him in July, and he was installed and ordained September 6th. Jeremy Webster Tuck was born in Kensington, N. H., graduated at Amherst in 1840, and passed through the theological instruction of Andover and East Windsor. Two days before his ordination he was married to Irene M. Moody of South Hadley, who died after a year or so of married life. The Mrs. Tuck so well known here bore from infancy the name of Mowry. We leave the church at the close of the period under Mr. Tuck's faithful ministrations.

The new cemetery was purchased and opened in 1842. Increase Sikes, from whose farm the three acres were taken, found three cemeteries within his lands at the time. The first notice of the Jenksville yard is May 30, 1842, when the town is asked to enlarge it. The tomb was constructed in 1846, and cost \$100.

But little more than ordinary work was performed upon the highways. The road from the present Benjamin Sikes place southward was laid out in 1834, and one or two smaller ways of travel established, while of course Cedar Swamp continued to perplex the citizens. References to a bridge where now stands the "red bridge" begin in '36, while in the following year the present structure was erected. Before reaching the structure was once a dry bridge, near the river. The practice of lighting the Jenksville bridge is mentioned first in 1842 as the duty of the town.

The better attention paid to town annals gives us an idea of the mortuary record of the town. The average

number of deaths annually seems to have been not far from twenty-three for the last dozen years, arising to twenty-nine in 1841 and the unusual number of forty-four in 1848. During the latter year there were three funerals in a single day. The population in 1835, was 1,329, in 1840, 1,268; there were two hundred and fifty-seven votes cast this latter year. The anti-masonic vote in the Morgan days was thirty-two in a hundred and sixty-one.

Among the unique characters in the town were two of special note. One, Veranus Shattuck, of Jenksville, known best under the soubriquet of "Doctor Foggus," we have met before as a soldier in 1812,⁷ in which strife he did valiant service, yet perhaps not always using the best of judgment. In these days he figures as the little round-shouldered cobbler of Jenksville, almost as crooked as the sibilant, whose powers of oratory were seriously crippled by a strong nasal twang. Indeed, his only speech, which has been handed down by indulgent fame, was the one made on occasion of his election as captain of the military company of the town. At that time he is reported to have stepped forward to the astonished colonel and heralded through his facial protuberance the eloquent words, "Mr. Colonel, I excuse myself." Nor was he always the butt of ridicule, notwithstanding the wishes of malicious boys. It was his habit to sit near the entrance to the factory and see the people go in. The approving lads would signify their interest by patting him upon the head on passing his seat, sometimes with unpleasant emphasis. They did so once too often, for Dr. Foggus found an occasion when he did not "excuse himself," but sat down as usual, except as to the condition of his hat, as classic tyros would say. That useful covering, a tarpaulin by the way, he had adorned within with some bright sharp

⁷See page 55.

awls attached to a piece of sole leather, the leather resting upon his hair, the awl points aiming upwards. One by one the "boys" patted his head, as usual, and passed sadly along. We hardly need add that the Doctor's prescription was efficacious.

The hermit "Friday" was also well-known. His name is supposed to have been Timothy Haschall, and he became chargeable to the town in 1832, which relation was only broken by death about fifteen years later. He lived a while in a rude cabin near Red Bridge, subsisting on the vilest food, unless he was helped to better by neighbors or the town. Whence he came or who he was no one knew, nor could it be ascertained satisfactorily.

A few incidents of the period may perhaps be noted. The citizens at town-meeting adjourned on May-day of 1837 to attend in procession the funeral of their aged neighbor, Lewis Barber. A negro aged twenty was drowned in Mineachogue pond in '48. The Mexican war fever reached Ludlow, but only took effect in one case, Joseph Rood, who is supposed to have been wounded in one of the frays in the land of the Aztecs. The town clerk was so much impressed with a twelve-hours thunder-storm March 25, 1842, that he made note of the fact—the only attention paid to meteorology in all the town books, unless we infer that the earlier fathers adjourned from the meeting-house stake to the house of Joshua Fuller because of the cold. A good many found employment in 1846 on the factory and village works then commenced by the Indian Orchard Corporation.

A serious affair is supposed to have occurred during the earlier years of the period. One Wright, a deaf mute, residing over the mountain, disappeared quite suddenly. He was supposed to have had an altercation with one of the citizens, living in another part of the town, and some suspected foul play. A melancholy interest was added to

the reminiscence by the finding of a skeleton in an out lot long afterwards, which bore probably unmistakable signs of identity with the frame of the missing man.

Of the minor manufacturing interests during these years there is little to be said. Plumley's saw-mill at the mouth of Broad Brook was made to use the fine privilege there, while the Alden mills above, next to those of Thornton,^s were made useful in turning out forks and rakes. The Indian Orchard mills spoiled the romance of the lower falls of Wallamanumps, even trespassing upon the sandstone riches of the Indian Leap cliff. Otherwise that grand manufacturing interest, it seems, had only a general influence upon Ludlow. Fisk's mill, at the city, turned out a durable and beautiful woolen fabric, well-known in the region. Here, too, came to be carded fleeces from the neighboring farms. Eaton also had a share of this trade at his mill near Indian Orchard.

We come again to the Jenksville interests as we find ourselves closing the period. In 1845 and 1846, Daniel E. Chapin was preacher in charge of the Methodist Society. Under his popular ministry a successful effort was made to erect a church, resulting in the construction of the edifice now standing there. Rev. Dr. Holdich, now of the American Bible Society, preached the dedicatory sermon from the sublime text, "Great is the mystery of godliness," and immediately afterward dedicated the place to the worship of God. A question of privileges in the house arising between the Methodists and Congregationalists, the former removed themselves from harm's way by erecting after a little a house for their own use, opposite Col. Miller's. David Sherman was then preacher in charge in 1847, and Zachary A. Mudge in the following year. The Congregationalists had meanwhile organized a church and called Rev. William Hall, who

^sSee page 63.

was settled in 1848. The society never elected any deacons.

The affairs of the Company had gone on meanwhile, apparently with prosperity. True, in lieu of cash the help and other creditors had been asked from time to time to accept Company notes, but these were to them even better than cash, in their estimation. A large business was in progress, with the fairest prospects. The treasury was a bank to the inhabitants. Scarcely was there a person in town who was not glad of an opportunity to lend money there.

But to a smaller circle of lookers-on there had been a growing anxiety in reference to the management of the affairs of the Company. No one distrusted the agent, who, with all his brusque manners, evidently had a kindly and honest heart and hand. But there was friction within the ranks of the proprietors. At last the crisis came. It was suddenly announced to the astonished creditors that the Springfield Manufacturing Company had failed! Surely 1848 was an ill-starred year for Ludlow. Mr. Hall was dismissed from the new church at Jenksville. The place fails to appear on the next Methodist minutes. The town appropriations for 1849 fell fourteen per cent. Many a poor girl lost her all, while cases of parties who had no money in the concern was cited as unusual. The affairs of the Company went into the hands of Wood & Merritt of New York city.

Here we must leave the town, sitting as it were in sackcloth and ashes, and hasten on to our last task.

SECTION V.

1848 to 1875.

THE LUDLOW OF TO-DAY.

Toward the end—Congregational Church—Mr. Tuck—The fire—Rebuilding—Dedication—Rev. Mr. Mayo—Rev. Chester Bridgman—Rev. C. L. Cushman—Rev. S. V. McDuffee—Methodist Church—Re-modeling—Rev. F. Fisk—Revival scenes—War record of society—Rev. D. K. Banister—Wesleyan Praying Band—Relations of societies—Jenksville—Manufacturing interests—Present Company—A good chance—Methodism—Sale of a church—Rev. W. H. Daniels—Union Church—Roads and Bridges—Railroads—A fine opportunity lost—Items—The Miller “boys”—Incidents—The Rebellion—Enlistments—The Monument—Mr. Banister’s Address—War scenes—Names of Soldiers—Springfield Aqueduct—Prominent men—Incentives to effort—Conclusion.

OUR closing task is light. The reader will not look for extended description or fulsome notice as we record the later events in the life of the town. Every town history should be revised at least twice a century, to bring its annals to a proper state of completion. We will leave to the historian of 1925 only the outlines of the life so many of our readers can distinctly remember. The shadings of our own days can be better delineated then.

Resuming the ecclesiastical record, we open our page again in the midst of Mr. Tuck’s ministry at the Center Congregationalist Church. During the eleven remaining years of his labors the society enjoyed a good degree of prosperity. In the sixteen years of his connection with the church there were four special seasons of interest.

One hundred and twenty-five were added to the church, mostly by profession; over eighty children were baptized; sixty-one of the members died, among them three deacons; eighty-one took letters to other churches elsewhere. There were in this period three hundred deaths in the town. Mr. Tuck was dismissed December 7, 1859.

The event which so saddened the last days of his ministry he has himself graphically described in the address.¹ There was no delay in services after the fire. A courteous invitation from the Methodists to the privileges of their sanctuary for the time being, was declined, and the people assembled for a season in the venerable town-house.

There were busy days throughout that year, but they were days of profit and success, for their labors resulted in the present elegant edifice. The dedication occurred December 7, 1859, and was of course a notable event. Besides the singing were the invocation by Rev. L. H. Cone, prayer by Rev. S. Miller, sermon by Rev. J. W. Tuck, that very day dismissed from the church, and dedicatory prayer by Rev. J. Vaill, D. D. An original dedication hymn by Hon. G. M. Fisk, a native of the town, was sung. We cannot refrain from giving a portion:

“O’er the ashes of the Past,
We this holy temple rear;
And of Thee, oh Lord, we ask
To reveal thy presence here;
Make this house thy dwelling place,
Make this roof thy sheltering hand,
Fill these courts with heavenly grace—
Fill them with thy chosen band.

“May thy servant who shall toil
In this vineyard of the Lord,
Find that here is Christian soil
Which shall yield a rich reward;

¹See Address, note VII.

Strengthen him to guide aright,
Those who heavenly wisdom seek,
Leading them from gloom to light,
By the truths that he shall speak."

Rev. Mr. Mayo, who was already hired and on the ground to take the vacant place, had surely an incentive for the good work he accomplished in the twenty-eight months of his stay in town. An interim of two years was followed by the settled pastorate of Rev. Chester Bridgman, whose service extended from May 18, 1864, to July 24, 1866. Rev. Chester Lemuel Cushman, a native of Monson and a graduate of Amherst, class of 1856, from East Townshend, Vt., was settled November 2, 1866, and continued his ministry until his dismissal, September 1, 1874, having received seventy persons into the church on profession of faith, and attended a hundred funerals. An extensive revival, aided by the labors of Rev. Mr. Underwood, was enjoyed in 1873. Rev. Samuel Valentine McDuffee, a graduate of Amherst and of Bangor Theological Seminary, recently from Fisherville, N. H., is the present pastor, having entered upon his duties in January of the current year.

The Methodist Society has moved along very quietly and with a degree of efficiency. Its pulpit has never failed of a supply; its ministers never left without a support.² In 1858 a much needed effort was made to repair and enlarge the "chapel." Under skillful managers that worthy edifice was transformed into the present neat and tasty church. The best of all was, God was with them, and under the labors of the pastor, Rev. F. Fisk, and his co-operators, some persons were wonderfully transformed. One, well-known, an inn-holder, took his liquors to the street and poured them away, and then renounced his life of sin, to manifest ever since a determination to stand

²See Appendix, W., for list of ministers.

approved before his Maker. This church suffered severely a loss of membership during the war of the rebellion, two of its class leaders³ and one local preacher,⁴ besides others of its most devoted, going away to return no more. Rev. D. K. Banister was virtually the pastor of the town during the earlier days of the trying conflict. Under his ministry, as well as the two following, there were special revival scenes. Mr. Pomfret was the only minister who has served the society over two years. During the present pastorate the well-known Wesleyan Praying Band, of Springfield, rendered efficient service in special religious work.

The relations between these two societies are those of harmony. Each recognizes the other, each welcomes the other's pastor to its own pulpit. While the Methodist church was in process of re-construction the doors of the Congregationalist edifice were thrown open to them, and we have seen how the compliment was returned in the following year.⁵ The town offices are shared by members of both churches. In every good work and way the churches are ready to co-operate. Here surely may be found an exemplification, in the true spiritual sense, of the words of inspiration, "Behold how good and how pleasant it is for brethren to dwell together in unity."

The ecclesiastical interests of the village are of course to a great extent interwoven with those of the manufacturing companies. The firm of Wood & Merritt, managing from 1848 to 1856, was then merged into the first Ludlow Manufacturing Company. The power was for a number of years leased to George H. Deane, who fitted up the stone mills for the manufacture of jute goods, and the upper mill for the manufacture of wadding. After the expiration of the lease, Mr. Deane purchased the prop-

³Putnam and Crowningshield⁴Potts.⁵See page 81.

erty and formed the Ludlow Mills Company. A more recent sale was to the present Ludlow Manufacturing Company, of which L. H. Brigham is agent. The goods made are, at the stone mills: gunny bagging, various kinds of crashes, plain and figured, (bleached and finished ready for market,) all kinds of hardware twines, and linen warps; at the upper privilege are made cotton warps and seamless grain-bags of the same material. About three hundred hands are employed, who receive their wages monthly from the hand of R. H. Winsor, paymaster. The expenses of the corporation monthly, exclusive of the cost of stock, is \$13,000. Charles T. Hubbard, of Boston, is the treasurer of the Company and its chief sale agent. There are connected with the establishment thirty houses, and a church, besides all the barns, sheds, etc. A fire a few months since so far injured a section of the stone mills that it was considered advisable to place an iron roof upon a section. Other improvements are contemplated in the near future.

It may be as well to say at this point that the present Company own seven hundred acres of land, a large portion of which is mapped out into streets and building lots. The extent of water-power is estimated at over twenty-five hundred horse-power, of which only a small portion is in use. There is an excellent opportunity for canalage, while the building lots are high and dry, above all tracks of possible floods and miasm from stagnant waters. The owners offer unusual facilities to manufacturing establishments in the way of mill sites and land for dwellings and tenements.

After the catastrophe at Jenksville in July of 1848, neither religious society at the village was in a condition to do much in an aggressive way. The Methodists, whose house Rev. George Landon had dedicated only the February before, were left high and dry upon the shoal of an

eighteen hundred dollar debt, and no population to lift it; but one man of means, Col. John Miller, remaining in the place. A Mr. Lee, local preacher from Wilbraham, rendered efficient service in preaching from time to time, at a merely nominal rate. At last the house was closed, although the debt was largely reduced. It was finally sold for a nominal sum, and removed to Warren, where, re-modeled, it still does duty for the denomination in whose interests it was erected.

During the revival interests of 1857 a student from Wilbraham Academy, W. H. Daniels, now a noted preacher in Illinois, was instrumental in promoting an extensive work at Jenksville. The following Spring brought a conference preacher again, who, with annual successors, occupied the desk of the company church until 1863. Four years later a union church was organized, now claiming to be Congregationalist.⁶ Of the ministers, three have been Congregationalist and two Methodist. The present pastor is Rev. Timothy Lyman.

In the matter of highways the town has not been very active of late. The piece of road across Cedar Swamp has required much attention, and very likely will attract notice in the future. The only prominent way constructed since 1848 has been the road from Eaton's Mills to Indian Orchard, including the iron bridge spanning the Chicopee River at that village, which were built by order of the county commissioners in 1866. The bridges at Collins' Depot also come within this period. The first, a pier bridge, dates before 1850, but was carried away by a flood. The present structure was erected in 1851. The Red Bridge was thoroughly overhauled and made serviceable for many years in 1873.

⁶See Annual Report of Hampden Conference of Congregational Churches, 1874, page 9.

The opening of the Western (now the Boston and Albany) railroad of course was a matter of interest and indirect value to the town. The Springfield, Athol and North-eastern endeavored to secure town aid, on consideration of passing through Ludlow Center, but was unsuccessful, and passed only through the very outskirts of our territory, immediately benefiting only the village, though stopping its trains at Collins' and Red Bridge. The construction of this railroad demanded another bridge across the Chicopee, spanning the stream at the Indian Leap, where also the hardly completed aqueduct for the City of Springfield connects the proximate cliffs on either side of the stream.

With the aid of Edward Sikes, of Wisconsin, the present fence around the old North Cemetery was erected in 1866.—Graves's and Alden's mills, on Broad Brook, and Edmund W. Fuller's shingle-mill on Higher Brook, are the only recent accessions to the minor manufacturing establishments of the town.—Ludlow has long been noted for the longevity of its inhabitants. Of twenty deaths in 1874 nine were parties over sixty years of age, while one had borne the weight of a hundred winters less three. A pleasing incident is related of the visit of four brothers, Sylvester, Joseph, Daniel and John Miller, to Springfield in 1866, and their going together before the photographer's instrument for a picture. One, Daniel, has since passed away, but the others yet survive, their combined ages considerably exceeding two hundred and fifty years. Their portraits appropriately embellish this volume.—A sad yet interesting incident in the history of the town was the interment in the new cemetery of the remains of Rev. Ebenezer B. Wright, who died at Huntington, August 17, 1871, aged 76.—Mineachogue pond, whose hungry waters have fatally engulfed nearly half a score, during the last summer was again made a center of interest by the acci-

dental drowning of a youth named Miller, visiting in the place. Further back, about 1835, George Bennett was also drowned there.—The most destructive fire Ludlow has known in years occurred last fall, in the woods on and near Facing Hills.—The town house has been changed little by little from time to time, though the most marked alterations, in the partition and fitting up of a town office, and the removal of some of the old seats are of very recent date; the latter, in fact, having been made necessary by the centennial celebration.—It is noticeable that the town, since the temperance agitation has been under way, never has licensed the sale of intoxicating liquors.—The Ludlow Center post-office is also an outgrowth of recent enterprise, having been granted June 17, 1874, and opened early in July.

We have purposely reserved a recital of the most prominent series of events occurring during these years. Although Ludlow has been a town voting with the republicans ever since the ascendancy of that party commenced, there was but one sentiment manifest in the fearful days of the great Rebellion. There were few towns more active, none more loyal. Ere the echoes of Sumter's guns had fairly died away the citizens met and appropriated, April 27, 1861, two thousand dollars for bounty to those who would enlist. In August of the next year a hundred dollars was offered to each of seventeen men who would enlist, and Samuel King drew up before the grateful and appreciative people a line of fifteen strong yeomen who responded. Meeting after meeting was held, keeping the interest red-hot. We need not cite the notes which so frequently repeat the story of those terrible days. Another hand has traced the account, and from his narration we will draw our sketch in the main.⁷ Suffice it to say that of the men

⁷See Rev. Mr. Banister's Address, pp. 88, 89. Also see Mr. Tuck's Address, note X.

who went and suffered, some of them even unto death, nearly all were of the best blood in the town. They did not act in vain.

The war over and some of the men returned, measures were taken in 1866 to erect a monument to the memory of the fallen. The committee was appointed,⁸ money raised and a contract made with W. N. Flynt & Co. of Monson, resulting at last in the completion of the beautiful structure standing near the town-house.⁹ The memorial cost \$1,025. At its dedication, in the summer of 1867, a goodly company assembled and listened to an appropriate address from Rev. D. K. Banister, part of which we are permitted to place before the reader :

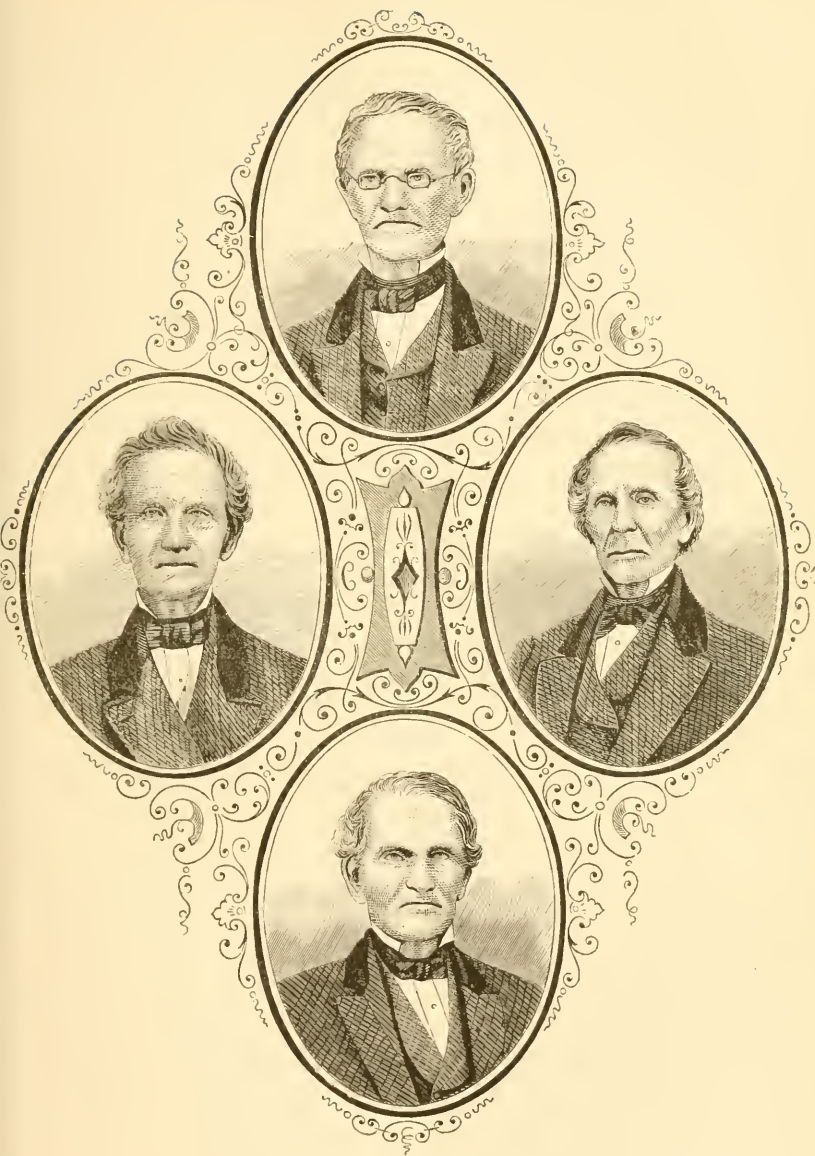
"A worthy and patriotic object has called us together this morning. We have met to embalm the memories of those who, like the leader in the great conflict, fell, martyrs, in their country's cause. In this great struggle and successful contest, not merely a Lincoln, a Grant, a Sherman and others high in command have borne a noble and important part, but the lower grades of officers and the rank and file of the loyal hosts were all essential and are worthy of heroes' fame. The privileges our institutions bring, and the civilization they uphold, proclaim their excellence. The masses are lifted up, the avenues to eminence are open to the sons of the lowly and the poor, as well as the rich and honorable. How does the humble but meritorious backwoodsman find his way to the chief magistracy of a great nation, and this by his wisdom and goodness, and become the admiration of the world and of ages yet unborn? Whence the men whose discoveries have so marked the age in which we live? * * *

"This principle not only opens the way for aspiring genius and fosters it, but invests every loyal citizen with privileges beyond price. The value of our government is measured by the sum aggregate of its value to each of the loyal millions.

"Whatever was thought at first, it soon became apparent that we had on our hands no mere holiday work, but a contest of fearful proportions. The frequent calls for men, for three hundred thousand men, to fill the fearful gaps in the loyal ranks, gave warning that to

⁸F. F. McLean, J. P. Hubbard, S. White, H. Root and C. L. Buell.

⁹See Mr. Tuck's Address, X.



THE MILLER BROTHERS. (See page 86.)

DANIEL.

JOSEPH.
SYLVESTER.

JOHN.

enlist was to meet a storm of great fury and power. These men most of them saw the danger and faced it. * * * Our war-meetings sometimes presented scenes well worthy the painter's pencil and the poet's pen. I recollect attending one not far away, well worthy of remembrance. Volunteers were called to come forward and give their names. A young man¹⁰ of noble spirit and form erect came forward and said in substance: 'I love my country and, if need be, I am willing to die for it, but I have aged parents that need my care; if I can be assured they will be cared for, I am willing to go;' while tears told the earnestness of his heart. The desired pledge was given, and he enlisted. Another,¹¹ of stalwart form and generous impulses, said, 'I am willing to go if my family, my wife and children, can be cared for, if I return no more.' The promise desired was given, and he also enlisted. Another,¹² English by birth, said he felt the cause to be worthy, and he was willing to stake his life for his adopted country, and gave his name. Of low stature, he expressed much concern lest he should be rejected on that account by the examining officer. They all went, and fell or died in their country's service.

"The first one that enlisted in the town¹³ is a case worthy of note. He lived in the village. He was a young man of intelligence, and in a good financial position. But hearing the call, his patriotic impulses were moved as though by inspiration. His room was embellished with mottoes like these: 'Our country calls and we must go;' 'Boys, our country needs us.' He, like other noble spirits, without the pressure and incidental inducements of after years, enlisted, and fell a hero on the battle-field. * * * By such sacrifices the area of liberty has been extended and greatly promoted. The four millions of bondmen became free, the slavery remaining in the civilized world is doomed. * * *

"Free institutions, under the influence of an open bible and general intelligence, are strong and reliable, as well as most benign; none stronger or so secure. This republican nation stands erect and purified, rebuking oppression everywhere, feared by its foes and respected by all, the world over. She bears the banner of freedom for the world. * * * When the prophetic day of seven suns lighting up the world with millennial splendor shall be ushered in, it will be seen that this great contest and triumph had a marked and mighty influence in hastening the glorious consummation."

We append the names of those who went from and for the town to the war of the Rebellion, referring the reader

¹⁰Lyon.¹¹Pratt.¹²Potts.¹³Brooks.

for incidents to another page.¹⁴ We give them in alphabetical order, as the records show them, starring those who fell:

Philo W. B. Alden,
 Preston Alden,
 Hiram W. Aldrich,*
 Wilson Allen,
 Dennis Anderson,
 George Ashton,
 James Bagley,
 Leonard Baker,
 Lemuel Bennett,
 Lyman Bennett,*
 Warren D. Bennett,
 Sumner Bodfish,
 Lyman Brewer,
 John H. Brines,
 Edward F. Brooks,*
 James Buckley,
 Joseph A. Bugbee,
 Amaziah E. Burcham,
 Francis A. Burcham,
 Henry Bushey,
 Andrew Carpenter,
 James Chapin,
 Augustus Chapman,*
 William F. Christian,
 Benjamin F. Clark,
 William Clements,
 John Coash,*
 Charles B. Comstock,
 Calvin Cooley,
 Thomas Cowan,
 Daniel D. Carrier,*
 Caleb Crowningshield,*
 John B. Dunn,
 Benjamin C. Davis,
 John B. Davis,
 Wilber Davis,
 Cornelius Dugan,

Elisha Dutton,
 Charles B. Fay,
 George Feathers,
 Edward E. Fuller,
 J. R. Fuller,
 Horace Gates,
 Marvin Giboney,
 Austin C. Gove,
 Thomas Higgins,
 Isaac T. Hines,
 Henry Hobson,
 John Hobson, Jr.,
 Henry A. Hubbard,*
 James B. Kellams,
 Andrew Kenney,
 James D. Kenney,
 Henry Keyes,
 Arthur King,
 Homer K. King,
 Samuel King,
 Francis R. Lemon,
 Dexter Lombard,
 Isaac Loury,
 Thomas I. Lyndes,
 Ebenezer Lyon,*
 John Mack,
 Julius M. Marshall,
 Harry Martin,
 John McCutcheon,
 John McDonald,
 Charles McFarland,*
 Charles McKenney,
 Charles McSheney,
 Wilbur F. Miller,
 Edward Morrill,
 Michael Munsing,
 Charles U. Nash,

¹⁴See appendix, **DD**. Also Address, **XI**.

James L. Nash,
Stephen O'Holloran,
David M. Olds,
Robert Parsons,*
Henry M. Pease,*
Levi L. Pease,
Lyman Pease,
James E. Perry,
Anthony O. Pott,*
Daniel Pratt,*
Edwin Price,
Flavius J. Putnam,*
Michael Reinhart,
Andrew Renny,
Wilson Rogers,
Joseph Rood,
William Sanderson,
Daniel R. Sanger,

Peter Scott,
John Shangnesey,
Alexander Shaw,
Charles Sikes,
Charles Simonds,
Francis F. Simonds,
Franklin R. Simonds,
Josiah Stephens,
Edward H. Stewart,
George L. Streeter,
Addison Waide,
George Wallace,
Charles S. Washburn,
William E. Washburn,*
Abram W. Watson,
Lovinski White,
Loren Wood.

It was remarked by one of the reporters of our centennial celebration that "the genius of change has conquered even this stronghold of old New England conservatism at last; as Ludlow was recalling her most treasured associations around the church, Springfield was laying her obnoxious water-pipes at the very door of the old house of worship." When, a few months since, the region known as Cherry Valley was added to the proposed locations of the reservoir for the Springfield water supply, there were few, in town or out, who supposed the place would be selected. The year 1873, however, had not much worn away before the announcement was made that Ludlow brooks would be diverted into an aqueduct leading to the city. The last month of the year found a large number of employes at work upon the basin and the eastern dam. By the first of April the basin and its slopes had been cleared of wood, enough having been cut off to make a solid fence a considerable portion of the way around. On the sixth of April the trenching for the pipes was begun

and work resumed upon the dam. On the ninth of October the gangs going towards and from Springfield met, thus practically finishing the work of laying the "big main." Of this largest piping about a half mile of cast iron tube was laid from the southern dam to Higher Brook, while cement-lined sheet iron tubes extend from that point to the city. The number of acres in the bed of the reservoir is four hundred and forty-five, to which must be added a marginal area of three hundred and sixty acres. Of this entire territory two hundred and eighty acres were woodland. Six and three-eighths acres of swamp have been covered with 13,924 cubic yards of sand, and a little over one-half as much has been sanded between the south dam and the filter. The land was purchased of Benjamin Sikes and Sons, Reuben Sikes, S. Billings, A. L. Bennett, C. S. Bennett, J. L. Banister, Mrs. Margaret Sikes, M. King and C. W. Alden. A ditch of a mile in length turns Higher Brook into the reservoir, and one longer and larger taps Broad Brook just north of the town line. The work is nearly completed. No pains have been spared to put the bed of the reservoir into proper condition.

"In excavating for the trench to take the water from the general level of the flats above the Cherry Valley dam, the material thrown out, which consisted for the most part of coarse gravel, was used to cover the peaty bottom. The area thus trenched and covered was about ten acres. That portion between the Ludlow dam and the filter, an area of three and three-fourths acres, has been covered with about two feet in depth of good clean sand. From the Ludlow dam, extending in the valley north-easterly on the low ground for about fifteen acres, a mass of decaying pine stumps has been pulled out and burned. Much pains has been taken to char large stumps while burning the ground over, and burn them up as far as practicable. For this purpose a considerable quantity of kerosene oil has been used with which to ignite them. In this manner, although the stumps would not be entirely consumed, they are so far charred or consumed by the operation as to be rendered much less harmful than they would otherwise

be. Of the peaty and swampy portions of the bed of the reservoir, none are covered with less than twelve feet of water with a full pond, the most of which will not be less than sixteen feet."¹⁵

The commissioners under whose direction the enterprise has been carried out have been C. O. Chapin, D. L. Harris, A. D. Briggs, S. W. Porter, G. C. Fisk and Horace Smith, while Hon. Phineas Ball of Worcester is chief engineer. A large number of Ludlow men have been employed as overseers or workmen.

Very little has been said of the men to-day figuring in the activities of the world, who claim Ludlow as the place of their nativity or early home. While the record is not as full as that of some other towns, it may be a fair inference that the charms of home have been greater than in some localities, the returns for labor so sure that less incentive has been felt here for seeking renown and wealth elsewhere. Yet the list, if gathered in full, would show no mean array of well-known names. A leading banker and very prominent railroad man, just honored with an election to Congress;¹⁶ two clergymen, of different denominations, useful in their day and generation;¹⁷ one combining in his life-work a successful ministerial and educational career, at present principal of a leading seminary in Vermont;¹⁸ one known long and honorably in editorial labors and the management of prominent State charities;¹⁹ still another, whose efforts in a national position of trust were signally successful;²⁰ another,²¹ coming to us years ago, founded at Jenksville a boarding-school for young ladies, for some time an efficient institution, while the

¹⁵From Report of Water Commissioners, 1875.

¹⁶Hon. Chester W. Chapin.

¹⁷Revs. Simeon Miller, and Damas Brough.

¹⁸Rev. Lorenzo White.

¹⁹Hon. G. M. Fisk.

²⁰Hon. Edwin Booth.

²¹Hon. G. Pillsbury.

founder received honors at home and abroad ; these, with others whose names could readily be recited, show that the town need not be ashamed of those who have gone from her midst.

But the age is progressing, and the world calling for men and women. However the world may have excused Ludlow from giving in the past a larger quota to her ranks of workers, the excuse is no longer tenable. To the young men and women of our town there is the highest incentive for intellectual and moral attainments. With the broad acreage of our domain, handed down from sturdy ancestors, is given the means of acquiring an education as good as the land affords. Let us find more Ludlow boys and girls in halls of learning, in seminaries, in colleges, in universities, in technical schools. To this end let the managers of the affairs of the town see to it that no pains are spared to secure the broadest and firmest foundation for a scholastic training, in the excellence of her own schools. The town can vie with any in her manufactures and her crops ; let none excel her in giving opportunities for the development of the noblest of citizens.

We must turn our attention to other matters, closing here the annals of the town. If there could be a historical society organized at once, to collect data that may be yet accumulated from the fading records of the past, another annalist would have reason to thank any who would interest themselves in that direction. Who has a sufficient love for the memory and traditions of noble ancestors to endow with a small sum such an institution ?

THE CENTENNIAL.

PROSPECTIVE—ACTUAL—AFTERPAST.

THE CENTENNIAL.

PROSPECTIVE.

THE annals of the Bay State had for years declared that in the year 1774 the towns of West Springfield, Ludlow, Leverett, West Stockbridge and Barre, Mass., and Edgecomb and New Gloucester, Me., then of Massachusetts, had been granted their distinctive title to separate existence. This fact had from time to time attracted the attention of the denizens of Ludlow, and awakened some comment upon the question of a celebration when the century should have rounded itself. The commemorative exercises at the sister town of Wilbraham in 1863, of course attracted more or less attention in this adjoining place. But there appears to have been no agitation of any account until perhaps three years ago, when Mr. Ambrose Clough, a connoisseur in local history, called the attention of some of his fellow-citizens to the fact that the town was approaching its hundredth birthday, and should not allow the occasion to pass without giving its children an invitation home again. Others were evidently much interested in this historical fact and heartily seconded the efforts of the gentleman named. Indeed, the approaching milestone in the race of life seemed to throw its shadow in advance in the vision of many a citizen, particularly the elderly ones of the town. Nothing was done, however, until the Spring of the year 1874, when the Selectmen received the following petition :

“TO THE HONORABLE THE BOARD OF SELECTMEN OF THE TOWN OF
LUDLOW :

We, the undersigned, inhabitants and legal voters in the town of Ludlow, petition your honorable body to insert an article in your warrant, to see if the town will take any measures to celebrate the Centen-

nial of the town; also to appropriate money for the same, and to pass all necessary votes.

LUDLOW, February 25th, 1874.

(Signed)

AMBROSE CLOUGH,
B. F. BURR,
J. P. HUBBARD,
ALBERT FULLER,
GILBERT E. FULLER."

As a result of this petition the article desired appeared in the warrant for the Spring meeting of the town. Its insertion seems to have awakened a little feeling, but not in any way marked, as the citizens very unanimously voted to observe a day of festivities. The following makes evident the result of the agitation so far:

Original meeting, March 9th.

"Voted that the town celebrate its Centennial.

"Voted to choose a committee of seven to carry out the design of the town, and that this committee report at the adjourned meeting. Ambrose Clough was chosen chairman of the committee, and the other members are John P. Hubbard, George R. Clark, B. F. Burr, Rev. C. L. Cushman, Rev. Alfred Noon and F. F. McLean.

"Voted to appropriate two hundred and fifty dollars for the same."

Adjourned meeting, April 6th.

"Voted to appropriate one hundred and fifty dollars in addition to that appropriated at the March meeting, for the Centennial Celebration."

Let no one think the work of these parties was a sinecure.

The first meeting was held at the house of the chairman on the evening of March 16th, but adjourned, with little result, to the house of Major Hubbard on the 23d. On that evening Mr. B. F. Burr, the ready writer of the town's records, was chosen Secretary. From that date the committee met fortnightly, and then weekly, at the town house, until after the Centennial.

In the preliminary arrangements for the celebration of course many things were planned which could not be consummated. The first choice of the committee for the literary orator was Rev. J. W. Dadmun of Winthrop, once pastor of the M. E. Church, but home duties prevented his coming. The next vote

on this matter was one of invitation to Rev. Prof. G. Prentice of Middletown, Conn., also a former pastor of the church just named. At first the gentleman was inclined to accept, but finally found his labors at the University where he is, of such a character as to interfere with the plan of coming here. The third choice rested upon Prof. Lorenzo White of New Salem, a former resident of the town for a score of years, who "could not find it in his heart to refuse the request" of his old town. The excellence of the address will be marked by every reader.

Not so long a delay was experienced in securing the services of the historical orator. The first request was to Rev. Mr. Austin of Connecticut, the last minister employed as pastor by the town of Ludlow. Poor health prevented his acceptance, and the choice then was Rev. J. W. Tuck of Jewett City, Conn., for sixteen years pastor of the Congregational Church, whose able address, spoken to the audience at the Centennial, disseminated through the region by the enterprise of the press, and now placed in an enduring form, has become a constituent element in the historic annals of the town.

The following scheme shows concisely the doings of the general committee, as finally revised, in the selection of sub-committees :

ON COLLATION :—District No. 1. Andrew E. C. Bartlett, Ammie Hubbard.

2. John W. Hubbard, Addie F. Hubbard.
3. Gillen D. Atchinson, Estelle Newell.
4. F. F. McLean, Ellen Root.
5. D. C. Jones, Henrietta Chapin.
6. William P. Clark, Angeline White.
7. Charles S. Bennett, Maria Sikes.
8. Elliot O. Alden, Florence Graves.
9. Alanson Pool, Carrie R. Waid.
10. Lucien Lyon, Alice Kendall.

ON INVITATION.—Rev. C. L. Cushman, George R. Clark.

ON MUSIC.—Davenport L. Fuller, Alfred S. Putnam, Wilbur F. Miller, Henry S. Jones, Edward E. Fuller.

ON FINANCE.—Samuel White, Edward E. Fuller, John Ray, Austin F. Nash, David C. Jones, Silas Billings, Reuben Sikes.

ON PROGRAMME.—Rev. C. L. Cushman, L. H. Brigham, Edmund E. Charles, Rev. Alfred Noon, Ambrose Clough, C. A. Southworth.

ON SENTIMENTS.—John P. Hubbard, C. L. Buell, Jackson Cady, L. H. Brigham, B. Pillsbury.

ON PRINTING.—Rev. C. L. Cushman, George R. Clark, B. F. Burr.

ON FACTS, PORTRAITS, etc.—George R. Clark, Ambrose Clough, C. L. Buell, John Hobson, Jr.

ON DECORATIONS.—Eliza Jones, Geneva B. McLean, Ella Jones, Susan Fuller, Lucy E. Booth, Anna S. Bennett, Belle L. Kendall, Nellie Buffington, Jennie Green, Lily T. Sargent, Mrs. N. B. Paulk.

ON ARRANGEMENTS AND RECEPTIONS.—C. L. Buell, D. L. Fuller, Silas Billings, Reuben Sikes, Austin C. Gove, Lyman Burr, Adin Whitney, Lucius Simonds, David K. Paine, Charles Sikes, Oliver B. Miller, Albert Fuller, F. F. Fairbanks.

PRESIDENT OF THE DAY.—Rev. Alfred Noon.

VICE-PRESIDENTS.—Elisha T. Parsons, Rev. D. K. Banister, Sylvester Miller, Hezekiah Root, Theodore Sikes, George Clark, Ezekiel Fuller, Artemas H. Whitney, John Miller, Sylvester Clark, Jonathan Waid, Stillman Alden, Zachariah Day, Spencer Talmadge, Aaron Davis, Franklin Fuller, Jacob S. Eaton, Daniel Brewer, Elijah Plumley, Marvin King, Henry Fuller, Hubbard Dutton, R. M. Chandler, Josiah Alden, Orsemus Alden, Lyman Burr, Gordon Pinney.

MARSHAL.—J. P. Hubbard.

ASSISTANT MARSHALS.—Wilbur F. Miller, John W. Hubbard, James O. Kendall, Lucius Simonds, Austin F. Nash.

The collation committee organized with F. F. McLean for chairman. They voted to invite the town to furnish bread and butter, cake, doughnuts, cheese, cold meats, tea and coffee. The following result of a canvass of the various districts for eatables may be of interest to the committee arranging for the next centennial:

Biscuits, buttered, . . .	3,807	Cake, loaves,	400
Doughnuts,	2,165	Tarts,	750

Besides, there were purchased for distribution:

27 lbs. of dried beef,	200 lbs. of tongues,
150 lbs. of ham,	15 lbs. of bologna,
$\frac{1}{2}$ bbl. of pickles,	10 lbs. of tea,
15 lbs. of coffee,	204 lbs. of cheese,
190 lbs. of crackers,	100 lbs. of sugar.

Upon Reuben Sikes fittingly devolved the duties of chief waiter, while his assistants were legion.

The committee on invitations sent out a large number of letters and circulars, besides specially inviting certain dignitaries, as the correspondence read after the collation will show.

The committee on music worked hard and successfully. One and two rehearsals a week gave after a while great proficiency to the singers. D. L. Fuller was chosen leader, and A. S. Putnam organist, while the Armory Band of Springfield was selected to furnish music of its kind.

The committee on printing at first issued five hundred notes of invitation, on postal cards, reading thus :

CENTENNIAL AT LUDLOW.

The old town invites all her children and children's children, former residents and friends, to celebrate her hundredth birthday on the 17th day of June next.

This is to invite most cordially, you and yours, to be present and participate in the festivities of the occasion.

Come one, come all, for one joyous reunion.

The number being inadequate, two hundred more were obtained, all too few, as the sequel showed. They further issued schedules of committees, in two editions, of which over two hundred were distributed. Ten thousand programs provided under their auspices were very soon taken up on the opening of the exercises.

The committee on facts made little demonstration, but were very busy and very useful, as many of the notes in this volume may testify.

The committee on decorations arranged very tastefully the tables in the display tent, with flowers and evergreens, while they showed rare taste in elegantly festooning the tents, besides in an emblematic banner, bearing the legend, "Welcome to our Centennial," and the two dates 1774 and 1874, the one in sere and yellow leaf of age, the other in brilliant foliage of the day.

Next, however, to the Centennial committee in careful planings and extensive labors, came the committee on arrangements and reception. The only instructions of note given them were to arrange for a free collation and find sitting accommodations for fifteen hundred persons, while upon them devolved the task of providing a place, securing crockery, arranging the details of

the day's accommodations, and a myriad of little duties which could not be anticipated and yet must be performed. Two circular tents, one a hundred and one sixty feet in diameter, were placed upon the green near the town-house, and the old pews to a considerable extent removed from that ancient edifice, much to the joy of voters. The area thus obtained was devoted to the purposes of the celebration. The town-house was the general depository of food and crockery, the smaller tent contained tables for display of a moiety of the good things so freely furnished, while the larger canvas covered a net-work of plank seats and an ample platform for musicians and dignitaries. Six thousand three hundred and seventy pieces of crockery, a load for seven horses, were obtained from the mother city, all of which was requisite. Arrangements were also made for the conveyance of passengers from the depots.

At last the arrangements were pronounced complete, and the day of days for Ludlow began to dawn. Alas for human plans. Could heaven frown upon such efforts? No ball had been arranged for the finale of the exercises or as their initial. All had been performed with the strictest decorum, and yet the day-break exhibited humid skies and rain-drenched ground. The committee arose with anxiety, and one and another looked eagerly for the signs of fair weather. "How do you feel?" said one of the committee to the indefatigable chairman. "First-rate," was the cheering reply, and the others caught its spirit. Down came the rain in genial showers, until an hour or two before the time for the exercises to begin, when Pluvius had satiated himself, and the rain ceased. Meanwhile the crowds began to start from their homes, and about the hour for the opening of the exercises every shed and shelter for a team had been long since filled. At last the appointed time arrived, and all were prepared to enjoy the Centennial Actual.

1774

1874

ORDER OF EXERCISES
AT THE
TOWN

Centennial
Celebration

At Ludlow, Mass.,
WEDNESDAY, JUNE 17TH, 1874.

Services to Commence at 10 1-2 o'clock A. M.

Music by the
SPRINGFIELD ARMORY BAND.

Clark W. Bryan & Company, Printers, Springfield, Mass.

Order of Exercises.

1.—Music by the Band.

2.—Singing.

3.—Prayer.

REV. D. K. BANISTER, OF LUDLOW.

4.—Reading of Scripture.

REV. SIMEON MILLER, OF SPRINGFIELD.

5.—Original Centennial Hymn.



God of our Fathers, now to Thee
We lift our hearts with glad acclaim,
Rejoicing in that liberty
Vouchsafed to them who love Thy name.

The generations live and die,
The earth itself is growing old,
But Thou, O Lord! art ever nigh,
Thou dost the sands of ages hold.

We recognize Thy loving hand,
Whose gentle guidings have been felt
By sires and sons throughout the land,
While under care divine they dwelt.

Receive our praise, Messiah King,
While here we count thy mercies o'er;
Accept the offering we bring,
And make us thine forevermore.





6.—Greeting.

REV. C. L. CUSHMAN, OF LUDLOW.

7.—Music by the Band.

8.—Literary Address, with Response to Greeting.

REV. L. WHITE, OF NEW SALEM.

9.—Singing.

10.—Historical Address.



REV. J. W. TUCK, OF JEWETT CITY, CT.

11.—Music by the Band.

12.—Prayer.

13.—Doxology.

14.—Benediction.



Old Folks' Concert

IN THE
CONGREGATIONAL CHURCH,

ON THE
Evening of June 17th.

PROGRAMME.

PART FIRST.

- 1.—Anthem for Easter.
- 2.—a. "Sherburne." b. "Northfield." c. "Rainbow."
- 3.—Piano and Cornet Duet
MR. WILSON and MR. SOUTHLAND.
- 4.—Duett, "In the Starlight."
- 5.—a "China." b. "Greenwich."
- 6.—Song, selected.
MISS GENEVRA McLEAN.
- 7.—Male Quartette.
- 8.—Cornet Solo.
MR. SOUTHLAND.
- 9.—"Invitation."

PART SECOND.

- 1.—Piano and Cornet Duett.
MR. WILSON and MR. SOUTHLAND.
- 2.—a. "Montgomery." b. "Bridgewater." c. "Turner."
- 3.—Song, Chalet Horn.
MISS GENEVRA McLEAN.
- 4.—"David's Lamentation."
- 5.—Mixed Quartette.
- 6.—Cornet Solo.
MR. SOUTHLAND.
- 7.—a "Majesty." b. "New Jerusalem."
- 8.—"Coronation," in which all are invited to join.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

O, that with vonder sacred throng,
We at his feet may fall;
We'll join the everlasting song,
And crown him Lord of all.

The Concert will commence at 7 1-2 o'clock.

W. F. MILLER, Conductor.

THE CENTENNIAL.

ACTUAL.

THE speakers were assigned their places; the musicians took the seats prepared for them; the marshals occupied their posts of duty; the audience quietly sought accommodations in and about the vast tent, now all too small; the Bohemians were already writing up the exercises in advance. Upon honorary seats near the speaker's desk were ranged the old and elderly men of the town: Sylvester Miller, over ninety, the oldest of all; Col. John Miller, Sylvester Clark, Theodore Sikes, Esq., George Clark, Orsemus Alden, Rev. D. K. Banister, Ezekiel Fuller, Harry Fuller, Jonathan Waid, Dea. Elisha T. Parsons, Franklin Fuller, Lyman Burr, Elisha Plumley, Marvin King, Artemas Whitney, Stillman Alden, Hezekiah Root, Hubbard Dutton and others, while near them were invited guests: Elijah Blake, Chester W. Chapin, J. A. Rumrill, Mayor Stebbins, Aldermen Holt and Fuller, Dea. Roderick Burt and others of Springfield, and others still from towns nearer or more remote. Austin Chapman came from Ellington, Conn., while Joseph Miller, over eighty years of age, who had traveled more than four hundred miles to attend the gathering, arrived at four in the afternoon. Goodly numbers had on previous days arrived at the homes of their friends, taking the very favorable opportunity presented for a visit to the old landmarks. Some had been born here; some had here chosen the companions of their youth, perhaps remembering at this anniversary the "publishment" by crier or posted notice; some had seen their loved ones laid away in graves now marked by mossy monuments, or more recently had visited the old town to attend funereal service. How sad and yet how interesting the greetings of these old friends! Surely all this painstaking was more than recompensed by the gladness of reunion or the tenderness of reminiscence. The programme, which has been elegantly reproduced on the previous pages, was then handed around.

A fine selection played by the band sent a thrill of inspiration through the audience, after which the exercises were formally opened, and the grand choir sang with a will "Strike the Cymbal" and "Home, Sweet Home." Rev Daniel K. Banister, formerly a pastor in the town, next led the congregation in a fervent and earnest prayer. Rev. Simeon Miller, a native of Ludlow, read selections from the Scripture appropriate to the occasion.¹ The next exercise consisted of the singing of the Centennial hymn, composed for the occasion by the pastor of the Methodist church. The grand strains in the old tune "Devotion" rang out like a chorus at the Peace Jubilee, as the whole audience united voice and heart in praise. Rev. C. L. Cushman, then pastor of the Congregationalist Church, next delivered the following address of welcome:

REV. MR. CUSHMAN'S ADDRESS OF WELCOME.

Mr. President, Ladies and Gentlemen: It has been said by some one that there is a class of rather solitary people, who, having reached a certain age, never more grow old. Perpetual youth is what they crave. But we, sir, are proud of our age. The old mother is, to-day, a centenarian, and yet she greets her children in the beauty and freshness of a youthful maiden. We call you to note her youthful appearance. Standing at the opening of a second century, she never looked so fair, so unwrinkled, so youthful as now.

Despite the prevalent indifference to genealogy and to ancestry which so far influenced the early settlers that they neglected to preserve and transmit to us connected and reliable memorials of themselves, it was somehow discovered that the town was reaching its one-hundredth birthday. With a quite marked unanimity of feeling it was thought that the event must not pass without a public recognition in the shape of a family gathering of sons and daughters from far and near. The objects were the gathering into a connected form for preservation our hitherto fragmentary history, the renewal of old friendships, the awakening of a family pride in all hearts, the cultivation of becoming reverence for the past, and the bringing of all who were born here into an acquaintance with the place of their nativity. It is a matter of regret that in New England there has prevailed so great indifference to the men and to the things of the past. No peo-

¹The selections were Psa. 80: 1, 90: 1-6, 78: 1-7.

ple have so great reason to value their descent as the native-born citizens of our land. Yet, as a fact, no people on earth concern themselves so little about their ancestry or, after the first degree, feel so little interest in consanguinity. In reply to the question whether such a one is a relative, the negative is given, simply because he is only a second cousin. If you ask one who was his grandfather he may be able to tell you, but if you ask where *he* came from, you will quite likely be answered in some such dubious and traditionary form as the following: "I have heard my father say that his father came from the East or from the South, etc." This ignorance is, of course, the result of indifference. Let us rejoice that this indifference is beginning to be corrected.

We have projected this celebration, to-day, to help in breaking up this indifference. We do not claim that the 17th of June was the exact natal day, but near enough to it to warrant its use as such. We have, however, chosen it largely because there is no month like June, at least till golden-sheaved October comes. Nature is the universal attraction. It has been well said the flowering time of the year is its fresh and virginal period, and surely there is none so enchanting. June is surely a gift out of the heavens. Birds and flowers, beautiful expressions of God's thoughts, make life charming. So, then, the mother has shown her good sense in inviting home her children, when she herself is clad in almost celestial beauty.

We are here, to-day, as one family, brought together by this natal occasion, to visit the old family homestead. Let us feel like children, unbend and give way to the impulses of the hour.

Requested as I am to speak words of greeting in the name of my fellow-citizens and of the committee of arrangements, it gives me pleasure to reflect that if we have never been noted for great men and great things, we have at least taken care of ourselves and kept out of prison. Scarcely a name has been on the convict roll. The retirement of the town has been fitted to foster simplicity of feeling and of character. It has been a definition of a wise and pure life to live according to nature. Such a mode of living is well nigh impossible in the crowded life of cities and large towns. The formalities, the spirit of caste and clique, the tyranny of opinion, make it hard for a

man to be true to nature and true to himself. The soul becomes artificial without knowing it, ceases to think its own thoughts and forsakes truth for the voice of the ruling caste. In such cases and places, politeness is wont to be a rule committed to memory and not a prompting of nature. An external standard seizes a man and moulds him into a thing of show and quite likely of falsehoods. Some one has somewhere said simplicity and honesty are the gold of character, but surely how hard are they to keep, and how rare to find. Now these traits have always been nourished and perfected in this rural retreat, away from much of the gloss and falsehood which are wont to abound in the largest communities.

So, then, we congratulate ourselves that we have grown and sent out to other communities the best material, the very bone and sinew of which they are made. As such we welcome you home to-day, to view the rock whence ye were hewn. We are proud of you for the most part. Nobly did our town respond to the country's call, and many of her sons sleep beneath the Southern sky. Nobly has she always done her part. Nobly does she sustain the institutions of religion. In fact she has ever been true to high-toned principle.

The old town is much changed. Even her woods and "templed hills" fail to remain intact. Her fine farm-houses tell of thrift and comfort, if not of wealth and luxury. We promise more in the future. We are here, to-day, to assert anew our right to be, to take a new lease of life, to push ourselves nearer to the front in the family of towns. Before we surrender the trust by you committed to us, we propose to transmit it to posterity greatly enlarged. Everything betokens that the Ludlow of the future will not be the Ludlow of the past. Henceforth we are to be connected with our city friends by iron bands; and, ladies and gentlemen, we shall be the head, while, by their own decree, they will be one of our dependencies. Or, for the moment, waiving that point, if we shall prove true to the confidence reposed in us, and if—if—our prevalent drouths shall not prove too much for us, we shall be the source and fountain. We propose to carry this uncoveted honor with becoming dignity and grace, and conspicuously to wear the sparkling jewel so long as our rocks and hills shall endure.

My friends, this is a birthday party, and it is a solemn and impressive thought that we shall never see the like again. All of our names will be checked on the roll of living men before another. A gentleman was lately overheard declaring that he would have nothing to do with another centennial! We appreciate his sentiments. The next we shall keep on the eternal plains. We are then treading on sacred ground. Age is everywhere entitled to reverence and honor. The old town never seemed so sacred as now. Reverence, faith, entire good will become the hour.

In the name and in behalf of my fellow-townsmen, I bid you welcome. We are glad to see you. Your presence does us good. We are glad you have not forgotten or lost your love for the old homestead. We should have been recreant to real fraternal feeling if we did not invite you home and make ready our best for you. Whether the fatted calf is or is not made ready, I will not say, but I assure you there has been no stint in this getting ready. This is a hearty welcome. With most cordial affection we greet you; glad to take by the hand many of you who have long been known to us as personal friends; we greet those most kindly, who, on returning, find themselves strangers in the land of their birth. We hail with gladness our gray-haired and venerable men who occupy a well-deserved prominence. A hoary head is surely a crown of glory if it be found in the way of righteousness. We know it was with unwonted pleasure that these, our venerable fathers, saw this movement set on foot. We rejoice in your presence here, to-day. Welcome! welcome! honored sires, fathers and mothers, brothers and sisters. Kindred, all, we bid you welcome home. We have come to talk of olden times. We have come to honor the dead, and to carry away with us, if we may, some benefit from such filial homage, for ourselves and for our children. How unwonted our emotions! We welcome you to the home of your earlier years, to the altars of your God, and to the graves of your kindred. Let us to-day press around the time-worn graves of our dead. Let the finest sentiments of the heart prevail. Let friendship be renewed.

Welcoming one another to these assemblies on earth, and hailing this occasion for the expression of confidence and love; coming

together by the will of God, may you with us be refreshed, and our thoughts run forward to that day when all the servants of Christ, coming from the east and from the west, from the north and from the south, shall meet together at the harvest home in the end of the world. So it is that our hopes of heaven enter into the welcome we once more give you. Modest old town, may she more than ever be the love and delight of her sons and daughters!

A Literary Address, with reply to the Greeting, occupied the next half hour. Prof. Lorenzo White, then of New Salem, now principal of Vermont Methodist Seminary and Female College, opened his oration with a few pleasant words not in the manuscript, saying that although not a native of the town he had come within its limits when a boy of four, and received all his early training in its society and schools. Then followed the Address, as follows:—

ADVANTAGES OF LIFE IN A COUNTRY TOWN.

The address of welcome to which we have just listened may seem to one who has come to see what we are doing to-day, as nothing more than a formality in the carrying out of a prearranged programme. Doubtless your words of greeting have been spoken according to a prescribed order of exercises in the celebration of your Centennial. But in this you have only conformed to a higher law to which we owe allegiance at all times. The order of the day obeys the spirit of the day. To us, who are here in response to your invitation, these words are full of meaning. They come to us freighted with pleasant memories—memories, in the case of many of us, fragrant with the loves and joys of childhood. We are glad to be here, and to feel that we are at home with you. Our esteemed friend who has so well spoken your greetings to us returning wanderers, skilled though he be in the use of words as a fine art, could not, if he would, cheat us with fine phrases. We have heard his voice with gladness because it harmonizes with all the other voices about us. He has but rendered into graceful English the greetings wherewith these hills and valleys and brooks with which we were once so delightfully familiar had already welcomed us—the same old hills and vales over which and through which we so often roamed in childhood, and the same loved brooks where we fished and bathed and frolicked, and in which we built res-

ervoirs that always served their purpose well, and did no harm. Smiles and looks of welcome, too, we receive on every hand from old school-mates and play-fellows—the same boys with whom we always had good times, and the same girls whom we boys used to think the fairest and best. They do not look just as they used to, and we are not sorry, for they point us with pride to their daughters who are as fair as ever they were, and who wonderfully bear their likeness, while they themselves have just changed in the order of a happy development. They seem only to have been born into a freer and larger and grander life. They have just outgrown the bloom of girlhood, and have put on the riper, richer charms of womanhood, and most of them of wifehood and motherhood. And we boys, as we feel ourselves to-day—if we have been true to the charter of virtue—love them as much as we loved them when they were girls, with the love that every true man has a right to cherish towards every true woman with whose acquaintance he is blessed.

Even the children of to-day, many of them, do not seem strangers to us. Their tell-tale faces show their ancestry. They are so like the faces of their fathers and mothers, and grandfathers and grandmothers, that I often know them as soon as I see them, and the children quickly know those who know them. These rushing hours speedily make us old friends with them. But we find yet other friends here who pleasantly remind us of the good days of yore. These grand old trees which stood here when the old men of to-day were boys, trees which even the greedy axe has not dared to destroy, wave their greeting to us in the morning breeze, and from their wide-spreading branches, clad in richest foliage, come the greetings of the birds, caroled in their sweetest songs, while all about us, too, even the wayside and hillside flowers, looking up to us lovingly, claim us as their friends and bid us welcome. And well they may. Though these birds and flowers are not just the same that we used to know and love, they are so marvelously like them that they must be the children undegenerate of the very old birds and flowers of our childhood through a line of I know not how many generations. The mother bird has, from year to year, taught her offspring the same sweet songs, and the mother-plant with unerring care has transmitted

to the baby-plant the same exquisite taste and skill, in displaying its charms and diffusing its fragrance.

It was a happy thought or hit with you to select the charming month of June, when Nature has just arrayed herself anew in her most beautiful attire, as the time of year for holding these exercises; for these blessed children of nature have a right to join with us in the celebration of our Centennial. They were old citizens here long before the first visit of our ancestors to this continent. They welcomed our fathers here a hundred years ago with the same melodies, the same gorgeous display of their charms, the same wealth of fragrance, with which they welcome us to-day.

I can not help remarking here that the fashions of Nature do not change, except only as culture develops them more perfectly, and combines them more skillfully, and I am sure none of us would have them change otherwise. Ought we to imitate Nature in this respect, think you, and to hand down the same fashions from generation to generation? Not certainly till human taste shall be so cultivated as to give us fashions true to nature, and even then there will be room for new combinations in infinite variety. Is it not just here that Nature suggests to us the true solution of the fashion problem? But this only in parenthesis.

On this very year of our Centennial, Iceland celebrates her millennial. Who shall say that the robins, the blue-birds, the violets, the roses, the daisies and their numerous kindred of other names, and along with them the trees as well—the maple, the elm, the pine, and the oak—have not this same year a good right to celebrate the millennial of their occupancy of these loved retreats? Pioneers and teachers they were to our fathers, and they are to us, prophets, too, are they of a better time coming, if we will learn from them their lessons of taste and purity, and sweetness and strength. A millennium they foretell just as glorious as we will make it. Divine sovereignty in the case is the assurance of God's blessing upon our honest and well-directed efforts.

Considerable are the improvements even in this country town which a hundred years have wrought. Providence has, through the fidelity, the hardship, and the wisdom of our fathers, committed to us the

trust of these cultivated lands, these pleasant homes, these churches and schools—in a word, *the advantages, such as they are, of life in a country town*. What have we to do to transmit these blessings to those who shall come after us, and to multiply them so as to make the future what it should be? is the question, then, which the occasion gives us with such emphasis that I need offer no apology for making it the starting-point of a few suggestions.

The inspirations of this glad Centennial day awaken, I doubt not, a desire among the people of the town to act each a good part in his day, and may well culminate in an ambition satisfied with nothing less than the best things—a steadily-increasing prosperity for your goodly town, and the brightest and happiest future for the generations coming.

Indulge me, will you not? in saying *we* to-day as much as I have a mind to, for I have always loved to think of myself as one of you, and in this I know I am not alone among those who are counted as guests here to-day. While we have found homes in other places, our hearts are not bounded by the limits of our new homes. We do not have to give you up to make room for new friends. In coming here we are like married daughters, who, returning each thanksgiving day to their father's with their new recruits of young life, always speak of *going home*.

The first Centenary of the town of Ludlow to-day becomes historic, and we are all anticipating with much pleasure, the address which shall more fully make it our own by unfolding to us its records and its lessons. It is in the light of the present as well as of the past, that on this day we look forward. And our path is a plain one. If we would make the future bright and prosperous, such as shall give us a claim on the gratitude of those who may follow us, then we have simply to be true to this goodly inheritance received from our fathers.

But to be true to this sacred trust, to make the most of our advantages, we must shun the perils which experience has taught us our liability to meet.

It is wise, then, that we pause just here for a moment amidst the rejoicings of our Centennial Jubilee, and face the dangers against which even the comparative security of country life is not always proof.

It would be out of place here to rehearse the catalogue of sins which are everywhere the peril of careless lives. I must take for granted that those whom I have the honor to address to-day, are chaste, temperate, upright, industrious and frugal. If any of them are not so, they ought to be, and by all means they had better be. But life, even on this higher plane, where crime is rare, has its failures. Indeed, every plane of life, till you rise to Heaven itself, has its evils to be avoided, and the higher you go in the scale of being, the more deplorable is the ruin which these threaten.

Hence, it now and then comes to pass in the country, that just at the point where intelligent industry with frugality has won thrift and competency, and has thus reached the plane of the highest financial independence that mortals ever can attain, there begins to spring up in the family an ambition for city style. I am warranted, if I mistake not, in taking for granted that the good sense and good blood of the thrifty farmers of Ludlow is generally a guaranty against this evil. This foolish ambition, however, is singularly blinding to its victims, and a word of caution even to the wise may not be out of place.

It need not be urged that attempts at imitation are generally failures, and that the actors besides are very likely to cut awkward figures. It is said that the young men of Byron's time who thought to imitate his genius, only got so far as to make themselves ludicrous by mimicking his limping gait and more limping morals. So it commonly happens that would-be imitations in the country of city life, turn out to be only apings, and that, too, not of that which is worth copying, but of the weaknesses and vices of the city—the shoddy parade and slavish subserviency to position and power of those who have not learned to wear the honors of city life with good grace.

But this evil is sure in due time to cure itself. Fifth Avenue style in a farmer's home never fails to show itself, sooner or later, to be as absurd as would be the attempt to devote our New England lands to the raising of tropical fruits. We have all seen enough of this mistake to understand its results. It means heavy and steadily-increasing debts, irredeemable mortgages, bad dreams, haunted rooms, forfeited credit, seedy garments, an aspect of decay within and without, a general unhingement of manhood and womanhood, and then bank-

ruptcy, or else that which is worse—an old age oppressed with intolerable burdens.

The failures of country life are chiefly traceable to causes working nearer the other extreme of society. Not in the excesses of taste and style lurks the demon that oftenest plays first tyrant and then destroyer in homes of industry. As the foremost or parent evil among upright and energetic farmers, I incline to place the tendency of both men and women to become working machines, appendages, the one sex to the soil and the other to the house. I do not refer now specially to the overwork so common that breaks down the constitution and shortens life; for even in the country dissipation doubtless slays more than work does, and when overwork brings premature death, that is not the great evil in the case. But your mere workers may be philosophers enough to adjust the daily demand on their strength to the daily supply, and so drag out the full measure of their days, though whether they do or not is of comparatively small account. The abominable thing is, that man should be degraded to the rank of the instruments which he wields. The curse lies in the debasing, not in the shortening of life.

The first result of this all work and no play is to make Jack a dull boy, and next a dull man, if he lives to be one, who, because he is more a machine than a man, drops naturally into the old ruts of his fathers, is incapable of accepting improvements, but plods blindly on, absurdly seeking to perpetuate ideas and customs which the world has outgrown, mistakes narrowness for independence, stupidity for constancy, penuriousness for economy, shows but slight appreciation of the beautiful, pays his church dues as a kind of future life insurance demand, regards money expended for books and pictures as wasted, and the education of his children as useless, save only as the outfit of a drudge like himself. Call this an extreme case, if you please. I mean it as such. But remember that sins invariably lead to extremes.

Extremes are not always reached in a day. But let a man only consent to be a mere working machine, and to make his wife and children the same, or no matter if the wife leads in the case, and in due time this very extreme will be gained, if not in his day, then in his children's. But let him not flatter himself that he is becoming rich. Such

a man is not a possessor at all. The farm or the shop, from first to last, owns him, and works him as its slave. If we would escape these results, then we must shun the sin which leads to them.

Our fathers were hard workers, it is true, and we can not say that they were always wise; but it is the evidences which we see to-day of the subordination in a good degree of work to the higher purposes of life, that inspires for them our respect and gratitude. They not only made for themselves homes of comfort, and caused their lands to yield for them the supplies demanded for physical life, but they also early founded churches and schools, and cheerfully sustained them from their scanty and hard-earned means. Not least among the legacies which they have left to us is their own example of self-sacrifice in behalf of their children. They have done their part well, and have thus made it our duty to show that the oft-repeated claim of New England farmers, "we build school-houses and raise men," is no idle boast.

To be true to the fathers, our first duty is to be men. Use, then, the good things of life, and let them not use you.

Be a free man, not a slave. Make your homestead not your workshop, nor your prison, nor your world, all which terms in this connection mean about the same thing; but make it what home should be, as beautiful as your means will permit; at all events, make it within doors and without so bright and cheerful, and so warm and radiant with love, as to charm the faculties of your children into joyous and healthful exercise. And you may be assured the work will not suffer as the result. Make work a delight, a fine art; infuse into it the play element; give brain and heart their natural right of dominion over muscle, and we can do a third more work, and do it better, with only the weariness that makes rest sweet and dreams pleasant. And then, too, home, in its industrial character, will become what Heaven designed it to be, a gymnasium for the free and happy development and training of mind and body.

There can be no doubt that the right of every man under our free government to sell his property when he pleases, even though it be the old homestead of his fathers, is a wise provision. Though the exercise of this right greatly modifies our local attachments, making

them less a clinging to the soil, this is on the whole a great advantage. Fostered by our educational agencies, its tendency is to the cultivation of a nobler style of patriotism, a love that rises above mere matter and place, and cares rather for institutions and principles and life.

By frequent transfers of real estate it has actually come to pass that comparatively few occupy the houses and lands of their fathers. But if you live where the ancestors of your neighbor lived, somebody else lives on the old homestead of your fathers, and plucks the fruit from orchards which they planted, and mows the green fields which their skillful hands first brought under culture. These changes, then, in the ownership of real estate, are but the interchange of trusts committed to us by our fathers, and it is all the same though the boundary line of towns comes between. Our obligation is none the less to enter into the labors of those who have lived and wrought before us.

He who has planted a tree, and by careful culture has made it fair and thrifty and fruitful, has a claim upon those who come after him that they shall take care of it, and, when it dies, plant another in its stead; and so, in general, of whatever improvements he has made during his occupancy. With peculiar emphasis is this true of all that contributes to make our homes beautiful. He whose industry and good taste has made his buildings and grounds a paradise, is a benefactor of the entire community, and of every pilgrim passer-by; and no man can with money purchase the moral right to lay them waste, or neglect them. Money may buy these goodly acres, but the beauty that covers them is the common heritage of all who have minds and hearts to enjoy it. To heathenize grounds that our fathers have Christianized is treason. However, then, the improvements of a century, have come into our hands, whether by direct inheritance or by purchase, they are a trust to be kept faithfully, and transmitted to those who may follow us.

The advantages of life in the country, just as in the city, are, for the greater part, what we make them. But take our good country homes as we find them, or as they find us, and they will, I believe, all things considered, bear comparison with the best which the city affords. But it is what the country affords, more or less, that is ours,

and the main chance with us is the faithful improvement of what we have.

Success is everywhere achieved by making the most of our own resources. If you please, it is the one talent of a country town, and not the five talents of the city upon the improvement of which success is here conditioned. But perhaps our one talent may yield us as much substantial good as five talents in the city. It will, if we make the better investment, and take better care of the increase.

There are many things in which it were folly for the country to attempt to compete with the city.

The worshipers of mammon, the devotees of fashion, and all the giddy, fluttering throngs to whom a whirl of excitement is the daily or nightly necessity of life, may gain their ends and end their useless lives more readily in the city. Wealth, fashion, noise, with all their train of ambitions and vexations, find here in but inferior degree either their motives or their means. Some of the advantages of culture, too, it must be admitted, are generally more easily accessible in the city than in the country. The machinery of the city can turn out professional characters as well as sharpeners of all kinds with much the greater facility.

But the country can do without many of these. It is not polished instruments of any kind that is the world's great want. Professional training is well; but it is never the great essential. Look out for the man, and you will risk little to let the professor take care of himself. The grand aim of life everywhere should be the development and cultivation of manhood.

Now the first requisite to this is home and neighborhood. And in both these respects the country has the advantage over the city. One can scarcely know what the word neighborhood means till he has lived in the country. The word home has generally too in the country a breadth and depth of meaning which is rarely possible in the city. In the city, it means additional to the family itself for the greater part a hired house, or part of a house, a temporary abode, often little more than a business head-quarters, with but slight local attachments. But in the country, home generally means possession as well as occupancy. Often it means the old homestead, endeared by a thousand ten-

der associations. And it means not only house, but also gardens, lawns, fields, trees, fruit and flowers, flocks and herds. In its fullest realization it is a place where two lives united in one were planted in youth, from which, fertilized by a pure love, other young lives have in due time sprung up around them. Be not afraid of this word planted. Man has not so grown out of relation to other forms of life in the kingdoms of nature, that he can, without a great loss to himself, be tossed hither and thither, with no local attachments, all places being alike to him; and he never will at least in the present life. He need not indeed be attached to the soil like a tree which cannot be moved without endangering its life. But as the very means of insuring for him that vigor and strength of manhood which can withstand the trials of any clime, and make his life everywhere fruitful, his heart must have root-lets that take a strong and permanent hold upon home associations, and become intertwined inseparably with the happiness and prosperity of the people among whom were passed his early days. I do not say that a country birthplace and early home must always be more to him than any other place. It may or may not be the dearest of all places. It ought not to be in the case of those who afterwards have permanent homes in other places where families grow up around them. It must however be to them what no other place ever can be, the lovely dream-land of infancy, the charming fairy land of childhood, and a little later, a kind of border-land paradise, in which youth blossoms into young manhood and womanhood. Far from confining his life within narrow limits, these life-long attachments to an early home become a condition upon which his life may ever after more freely and widely and securely expand itself. He whose infant life is thus planted in the soil of a good home, and whose life, thrice blessed with the culture of home, the school, and the church, all working in harmony, and inviting his faculties into free and happy exercise, is prepared in due time, as he could not be otherwise, to reach out his life in vigorous runners that shall take root, and make his life fruitful in places far remote.

If the raising of men be your chief aim, men whose lives shall be a blessing, whether they have their mission in your quiet town, or are called to other fields of duty, you have, then, no occasion to envy the

dwellers in cities. And we need not fear to extend this comparison of advantages with our city neighbors. If their larger material wealth can build more elegant houses and furnish them more sumptuously than you, you can surround your homes with attractions in the form of lawns and flowers and trees, which may well excite their envy. If they can build finer school-houses than you, see that you have as good teachers, and you can build men as well as they. If they worship in costlier temples of granite and marble than your means can afford, you may offer as acceptable worship in your modest and not less tasteful churches. Nor need your prayers and praises be restricted to these temples made with hands. They may go up daily,

“From that cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon supply,
Whose choir the winds and waves, whose organ thunder,
Whose dome the sky.”

If the libraries of the city are not easy of access to you, yours are the more inspiring volumes of nature, spreading out for you on every hand their eloquent pages. If you can but rarely visit the galleries of art found in the city, nature's grand museum, filled with the work of the Divine artist, is open to you freely at all times, open to all who have eyes to see. If you may not so often in the country hear words of wisdom from the silver-tongued orator, or music from the great masters, for those who have ears to hear, your wooded hills and vales are vocal with richer melodies.

To make the most of our advantages, however, requires us not to be proud of them and satisfied with them, but steadily to increase them. To this end your fruitful soil is an unfailing source of supply. You do not expect to find here buried mines of gold. But even more wondrous is the wealth that slumbers in these lands. They scarcely need your bidding to yield with each returning Summer in infinite variety their boundless profusion of grasses, flowers, foliage and fruits. And this it is in your power to increase almost without limit. Where now the earth sends up the thistle, you can cause it to send up the bearded grain. Where weeds have full possession of the soil it will presently reward your care with the luscious strawberry, or with flowers fragrant and beautiful. Where the ground is cumbered with thorns, we find it

ready under the hand of culture to grow the apple, the pear, the peach, the cherry, the grape and the plum.

But plant not always in hope of speedy returns. Plant for generations and centuries. By all means plant trees; multiply your groves, that shall be more to coming generations than to yourselves. Neglected fields wait only your planting and culture, to produce thrifty and fruitful orchards for you and the generation after you. The grounds that front your dwelling are waiting only for you to put in the tiny seed or tender sapling, to bless the next Centenary with the thrifty maple, the graceful ash, the evergreen pines, the stately elm, and the giant oak.

Carry the same spirit of improvement with you everywhere. Leave all good things that come into your hands—buildings, grounds, fences, roads—better than you found them. At the same time clear away that which is not good. Above all, make your schools and churches the best and best sustained, the most truly liberal as well as earnest, and keep them always abreast with the times in every real improvement. When the city gets the start of you in a good cause learn from it, and so make it your tributary. From the exhaustless fountains of your highlands you are to supply Springfield with living water. Draw upon her in return from whatever fountains of health she may have for you. No people can afford to live within themselves. A breeding in-and-in policy is always one of degeneracy. If we draw only from the fountains of our own life we shall presently find that the currents of life run low and languidly. Therefore constantly seek fresh currents of life from abroad. Welcome all new ideas and new things which are good. So may you steadily add to all your resources of power, multiply the advantages of life, reflect honor upon your worthy ancestors, and transmit the goodly heritage received from them, not only unimpaired, but with a generous increase to those who live after you. Above all, may you hope to raise up for the future a generation of men worthy of the name. And this can not fail to carry with it prosperity in every thing good. To your lasting honor may these results appear when a hundred years hence a happy and intelligent people shall gather here to celebrate the second Centennial Jubilee of Ludlow, perhaps under the shadow of the very trees of your planting.

After the choir had again sung, Rev. J. W. Tuck, of Jewett City, Conn., gave the Historical Address, in these words:

HISTORICAL ADDRESS.

THOUGH I cannot claim the honor of my nativity with you, citizens of Ludlow, yet I am not a foreigner or stranger here. These fields and forests, so green to-day, are more familiar than those on which I first opened my eyes; these venerable oaks around, seem as much like old friends as those others under which I sat in childhood; and in many of these open countenances I read the checkered history of a majority of your families, as well as much of my own for sixteen of the best years of my life. A few rods from this place of our gathering, six of my children were born, and the precious dust of half that same family now sleeps in yonder cemetery, side by side with dear departed ones of your own stricken households.

The invitation, therefore, of your honorable Committee of Arrangements to address you at this memorable period of your history, I regard as a call to come home again, to revisit the scenes of former years, to review the pleasant memories of the past, to shake friendly hands, and gather up inspiration from a new brief communion to go on in life's journey with Christian courage, that we may finish our course with joy.

But personal and particular reminiscences belong chiefly to the speakers that will follow me; and while I may indulge in some that have fallen especially under my observation, yet the broader though less luminous field of your local history has been marked out for my survey in this Centennial Anniversary of your town. I am aware of the more than ordinary difficulties of my undertaking, difficulties growing out of the comparative meagerness of your early district records, and also because of a lack of startling incident and adventure, such as may be found in the central, populous places whose history covers a much longer period,—but which can never obtain with a younger and scattered population, devoting themselves exclusively to the quiet pursuits of agriculture. While, therefore, Ludlow can not boast of many great and astonishing things,—of bloody battle-fields, of Indian burnings and massacres, of giving presidents, senators and

governors to the country,—yet, if it be not assuming too much, in the words of another,—“She can, so far, claim the merit of never having done anything that she or her mother town need be ashamed of.” We will take this as no faint praise. Though it be true, as publicly pre-announced of this celebration,—that this town has not a great deal of history all to herself, may it not be added,—neither has she the failing of coveting and contending for that in her chief places, which is as sounding brass and a tinkling cymbal, and from which much claiming to be history frequently comes. No, her ambition is of a higher type; her preference for the more useful, the practical, the permanent. Hence of her sons it may be said, they are industrious, virtuous, sturdy yeomen, and her daughters,—they are fit to be the wives and mothers of husbands and children, that are “known in the gates, and who sit among the elders of the land.”

With so much that is apologetic, and congratulating you, fellow-citizens, friends and former townsmen, for the auspicious circumstances of this day, and the pleasing unanimity with which you enter on this Centennial, forgetful of political and denominational preferences, I now waive for the present all other things, and give precedence to a brief narrative of the good old dame that has just rounded out her first hundred years, and yet is none the worse for wear, nay, is more vigorous and comely, and even Christian than ever. May we not, then, those of us who are adopted children, as well as you who were to the manor born, like the loyal subjects of gracious sovereigns, say now with united voices, Live, O mother! Live forever! Live on, firm in principle, fair in countenance, of a truly healthy growth, and holding honorable place with a friendly sisterhood of towns around!

NAME.

“What’s in a name?” is sometimes asked. Enough, perhaps, to claim a moment’s thought as we pass along. The name first on our lips to-day, and inscribed on the banner floating highest in the breeze above this assembled multitude, though not euphonious, as some have said, yet is not unpleasant to the ear, and, we doubt not, is of honorable origin. While we have no certain clue to its history, yet it seems to me the most plausible theory among several is, that its derivation may be traced to a prominent English republican living previous to

and during the protectorate of Oliver Cromwell—Edmund Ludlow, a member of Parliament and a popular leader of the people in those stormy times, against the encroachments of the crown. Though he was one of the king's judges, yet he was, even then, a thorough, consistent republican, and afterward an earnest supporter of the bill for the abolition of the House of Peers. It is not unreasonable to suppose that his name, associated as it was with genuine republicanism like that of John Hampden, his contemporary,—a name afterwards given to designate your County,—should, for like reasons, have been previously joined to one of its towns. (I.*)

SETTLEMENT.

The first settlement with specific date in this part of Springfield, called Stony Hill, was made in 1751 by Capt. Joseph Miller, who came from West Springfield, and pitched his tent on the banks of the Chicopee river, near where Elihu J. Sikes now lives, whose wife is a direct descendant of his of the fifth generation. But there were already several families here, supposed to have been on the ground a year or two; those of Aaron Colton, James Sheldon, Shem Chapin and Benjamin Sikes. Ebenezer Barber came in 1756, locating himself on the place now owned by David L. Atchinson, and Jonathan Lombard followed in 1757. In 1767, Joshua Fuller, whose descendants are numerous, moved into the place, and settled on what is known as the Dorman farm, near the Methodist chapel. James Kendall came in 1769, from Ashford. Most of these names, together with those of Jones and Burr, representing families still living here, are found in the earliest records of Springfield. (II.†) Their present numbers, and the places of honor and usefulness they have filled through so many generations, evince the extraordinary vitality and vigor of the stock from which they sprang.

SLOW PROGRESS.

For more than a score of years after the arrival of the pioneer settlers in the Eastern, or Stony Hill district of Springfield, the increase of the population, owing to a variety of circumstances, was very gradual. Persons coming from a distance, seeking new homes in this part

*See page 18, also see Appendix, C.

†See pp. 7-9.

of the State, preferred planting themselves in the villages, and remaining there, on account of their greater safety, and also that they might the better enjoy the advantages of religion, of education and social life. With reluctance they went out to take up new lands at a distance; and only the most venturesome, and such as had but small possessions at home, would do it. It is no disparagement of the early inhabitants of this locality, to say they were poor in this world's goods, and adventurers here, seeking to better their scanty fortunes. Their hardships, therefore, were many and great.

ORGANIZATION AND STRUGGLES.

At the end of the first quarter of a century, or in the year 1774, the population of the place having reached two or three hundred, measures were taken and perfected for the organizing of a new town, which was denominated in the act of incorporation, separating it from Springfield, the district of Ludlow. It was thought the measure would give a new impetus to the prosperity of the place by adding largely to its numbers, and furnishing the people with superior advantages of every kind. But the expectation was not one to be realized then, since the date marks a period in our country's history, distinguished for the beginning of hostilities between the home government of Great Britain and her American colonies. Just previous to this the tea had been destroyed in Boston harbor, in consequence of which Parliament had passed an act interdicting commercial intercourse with that port, and prohibiting the landing and shipping of any goods. This oppressive bill was followed by the passage of others more odious still, and a general state of alarm prevailed throughout Massachusetts and all the colonies. In a twelvemonth afterwards, the war of the Revolution opened in the fight on Lexington Green, followed by the famous battle of Bunker Hill, on the 17th of June, 1775. The news of these battles arrived in this part of the State two days after their occurrence, though neither telegraphs nor railroads were then known, and immediately several companies of men, well-armed and equipped, were dispatched on their long and toilsome march to the sea-board. Others were organized as minute-men, and constantly drilled, preparatory to being called into the service.

I speak of these things here, not to impart information, but as sug-

gestive of those dark and troublous times a hundred years ago, and as accounting for the slow growth of the new settlements in this part of the State, and particularly outside the larger towns. Men do not go forth into the wilderness in large numbers, nor engage extensively in agricultural pursuits, when the trumpet of war is sending its echoes through the land, and the young and brave are summoned to the battle-field. Drawn from their homes, then, they dwell in camps and sicken in hospitals, or fall in the deadly strife.

EARLY TOWN MEETINGS.

The first town meeting in Ludlow was held almost immediately after its organization, at the dwelling-house of Abner Hitchcock, where Lucius Simonds now lives, and at the second meeting a few weeks after, a committee was chosen to secure the services of a minister for the people. This seems to have been the universal practice of the fathers of New England, as soon as they could count up forty or fifty families within a reasonable distance, to provide themselves with the ordinances of religion, and enter into church relations with one another. Even before that, when they might not number more than a score of persons, they would initiate measures looking to their spiritual necessities.

You can find at the City Hall in Springfield, in the first book of records, an ancient document signed by only eight persons, the first little band of immigrants that arrived on the banks of the Connecticut River in the Spring of 1636, written thus :

"Wee intend, by God's grace, as soon as we can, with all convenient speede, to procure some Godly and faithful minister, with whom we purpose to join in church covenant, to walk in all the ways of Christ."

Like the Pilgrims on landing at Plymouth, their first thought was a recognition of the hand that had led them, and a humble, public confession of the Mighty God, whom they loved and feared.

At another town meeting, held in less than three months from the first, a committee was chosen to find the center of the town, that they might build a meeting-house thereon. It was in their heart to build a house for the Lord at that time; but nine years intervened before the work was accomplished. The delay is easily accounted for, in the breaking out of the Revolutionary war, the calling into the army of their

available young men, and taxing their small pecuniary resources to the utmost to furnish equipments, ammunition and rations. What prevented their increase in numbers also laid an embargo on their religious prosperity; so that (III.)* the very first tax levied, which was £20, lawful money, instead of being appropriated to their wants as a community, had to be diverted to the exigencies of the public peril. But it was done cheerfully. The patriotism of the people in this western part of the State was not a whit behind that of their brethren in the eastern counties, and all were ready to make the greatest sacrifices for the common safety. Stockings and shoes had to be made in the different families for the soldiers, since these articles could not be bought in one place as now, and blankets in many instances were taken from the beds then in use. Tax followed tax and requisition followed requisition for seven long years, reducing their means of support until nothing seemed left them but a depreciated paper currency. The worthlessness of this, though it was nearly all they had, some votes on the records made at that time will show. I quote as examples:

“Voted to raise the sum of \$11,500 to buy grain to pay the three and six months’ soldiers, in addition to their stated wages; also, to raise \$32,000 to purchase beef for the State.”

The price of wheat then was \$30 per bushel, rye \$23, Indian corn \$15, a day’s work \$20, and other things in proportion. Another vote I transcribe, viz: “That we pay Sergeant John Johnson and Sergeant Ezekiel Fuller, Samuel Scranton and Samuel Warriner, Jr., £12 silver money for services in the army; also, £6 to Joseph Hitchcock for the same.” This was near the close of the struggle for independence, in 1781, and yet I doubt if much more specie can be found in town to-day.

Thus it appears that the infant district of Ludlow, containing only about two hundred inhabitants, was actively engaged in the great Revolutionary conflict, and doing what it could. One-seventh of its whole population was mustered into the service, and stands enrolled in the army of Independence. Their names are worthy of record, and may properly be read in your hearing, since they are the inherit-

*See page 22.

ance of so many in this assembly. Including those already called, there are :—(IV.*)

ICHABOD BARKER,	JOSEPH JENNINGS,
EZEKIEL BEEBE,	JOHN JOHNSON,
CESAR BEGORY (colored),	DAVID LOMBARD,
NOADIAH BURR,	JONATHAN LOMBARD,
REUBEN BURT,	DR. AARON J. MILLER,
JOEL CHAPIN,	GEORGE MILLER,
CHARLES CHOOLEY,†	JOSEPH MILLER, Jr.,
AARON COLTON,‡	LEONARD MILLER,
SOLOMON COOLEY,	DAVID PAINE,
EDWARD COTTON,§	TYRUS PRATT,
OLIVER DUTTON,	SAMUEL SCRANTON,
EZEKIEL FULLER,	THOMAS TEMPLE,
LOTHROP FULLER,	MOSES WILDER,
JABEZ GOODALE,	CYPRIAN WRIGHT;
JOSEPH HITCHCOCK,	

twenty-nine in number. There is no record of any tories here, and their number was small in this part of the State; and yet there were a few in the larger places. It is not twenty years since an aged widow lady lived in Springfield, who received an annual pension from the British government for war services rendered the mother country, by her husband, nearly eighty years before. She had, at that time, been paid an aggregate of \$10,000 in the course of her long life. (V.¶)

FIRST MEETING-HOUSE.

The war being ended, and peace and prosperity having come once more, the people, as might be expected, turned their attention again especially to the erection of their long-desired sanctuary. Accordingly, in town meeting it was "voted that Deacon Nathan Smith of Granby, Deacon David Nash of South Hadley, and Deacon John Hitchcock of Wilbraham be a committee to set the stake for a meeting-house." At a subsequent meeting their doings were accepted and £200 assessed for building purposes. Then the work went forward as

*See page 21.

†Cooley ?

‡ ?

§Colton ?

¶See page 29.

fast as they were able to collect and prepare the material. At length the foundations were laid, and almost a forest of heavy hewn timber covered the ground.

Again turning to the records we read:—

“October 23, 1783.—Town-meeting at the stake. Voted that the building committee procure a sufficient quantity of rum for raising the meeting-house frame.”

This was the only business done at the meeting, so far as the record goes, and no doubt was the passing of the Rubicon, the taking of the last desperate step toward a successful end. A house-raising in those days was an eventful occurrence,—especially if a public building,—calling together whole communities,—the men and boys to lift the heavy timbers by broadsides, and the women and girls as joyful witnesses, and also to prepare food and spread the tables for the unusual feast. It was a great day to the people of this town, ninety-one years ago, when the gigantic frame of that now ancient and forsaken sanctuary, standing hard by, was lifted on to its foundations. Indeed, two days were consumed before the last timber went into its place and the last trunnel was driven home, though scores of strong-armed men came in from the towns around, cheerfully contributing their efficient aid and joining in the work from the rising of the morning till the stars appeared. At length it stood erect, complete, immovable.

Then, at a given signal from the master workman, believe me, there was a tossing of hats and bonnets such as you never saw, and a shout so loud and long that it

“Shook the depths of the desert gloom,
And the sounding aisles of the dim woods rang.”

Where the rum came in or went out, or what the young folks did that night, till the “small hours” of the morning, I leave to your conjectures. Strange as it may seem, some of the witnesses to that raising still survive; but they tell no tales, only they whisper at times with bated breath. Do any doubt? Look at those aged oaks. They were then in their prime, and swung out leafy bowers all over this pleasant green; and now, though they are old and less comely than in their youth, they are still loved and cherished, as all tried and time-long friends should be. There is a tradition that when that ancient frame comes down, they, too, will bow their heads and fall.

Long may it stand, therefore, let us pray, to befriend and bless this beautiful grove, and tell the old, old story of the past; though we would not object to its being clad in a more comely covering, and looking down upon us, children, with a more cheery, improved face. Built by the hands of the fathers, who gave the chief materials from their forests, and devoted now to secular purposes, let it stand, rejuvenated, as we hope it soon may be, to signalize their worthy deeds and join the generations, old and new, in one.

On account of the poverty of those fathers, it remained unfinished within for several years; and there were those living a short time since, who could remember when its only pulpit was a carpenter's bench, and its pews rough planks, stretched from one block to another. But afterward, as the people were prospered, these rude forms gave place to the improvements of a later day. A real pulpit was built; and how wonderful it was, perched like an eagle's nest far up some dizzy height; and then the deacon's seat a little lower down in front, where grave men sat, 'tis said, to watch the flock, and wake the congregation nodding and, withal, to keep the boys and girls from sparking. As there were no means for warming churches then, each family took to meeting with them their little box-like stove for the women's feet, while the men sat and kicked their frozen cowhides to force away the winter's cold.

Prayer-meetings, at that day, were seldom known. They would have been an intrusion on the dignity of the dominie, whose sole prerogative it was, publicly to pray as well as preach.

THE FIRST CHURCH AND ITS PASTOR.

At the formation of the church here, which was in 1789, it was presented with a heavy communion service from the mother town, on which was inscribed, "Springfield 1st Church, 1742," and which was continued in use more than a hundred years, or until 1846, when it gave place to other and more valuable furniture, the bequest of Abner Cady, the former still being preserved as a remembrance and relic of the past.

The Rev. Antipas Steward, the first pastor, was ordained, November 27, 1793. He was a native of Marlboro, a graduate of Harvard University and afterward tutor, and distinguished for scholarship.

He could read Hebrew, it was said, nearly as readily as English. The town paid him an annual salary of \$200 and thirty cords of wood. He was dismissed in 1803 and removed to Belchertown, where he died in 1814, aged 80 years. I have heard it said by those who remembered and knew him well, that he was truly a man of "ye ancient time," finely clad in blouse and breeches, knee-buckles and white-topped boots, gracefully corrugated over long, white hose, and surmounting all as most prominent, the professional cocked hat, significant of authority and command. At his ordination he invited the Rev. Mr. Howard of Springfield to preach the sermon from the text (VI. *) "Let a man so account of us as * * stewards of the mysteries of God;" and near the close of his ten years' pastorate, having been not a little troubled by the complaints of his people, he sent again to his friend, Mr. Howard, to come and preach his farewell discourse, choosing for the text, Revelation 2:13—"I know thy works, and where thou dwellest, even where Satan's seat is, * * wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." This last request, however, was not granted the retiring pastor.

Dr. Lathrop relates the following anecdote of this eccentric divine: At a ministers' meeting at one time, some one stated his belief that all the wicked hated God. Mr. Steward denied this, and inquired how it was that they should desire to go into his presence if they hated him, and quoted the parable of the virgins, Matthew 25:11—"Afterwards came also the other virgins, saying, 'Lord, Lord, open unto us.'" The reply was that parables do not go on all fours. To this Mr. Steward answered, "They go, at least, on two legs, and if your interpretation is right, they cannot go at all; for you cut off all the legs."

The little church, having at first but fifteen members, being now much reduced, and the people somewhat divided, no other minister was settled for sixteen years. Then the Rev. Ebenezer B. Wright, a graduate of Williams College, was ordained, December 8, 1819, and was the last minister employed by the town. During this interim of sixteen years, the pulpit was supplied by preachers of different denom-

*See page 43.

inations, particularly as worthy of mention, the Rev. Elijah Hedding, who subsequently was elected bishop of the Methodist Episcopal Church, and Rev. Alexander McLean, who preached several years in the whole and in the meantime formed a Methodist class.

THE METHODIST CHURCH.

Mr. McLean's engagements with the town terminating previous to the settlement of Mr. Wright, he then became the nominal preacher to a Methodist Society, so called, combining remonstrants against the tax law. In the winter of 1826-7 the Rev. Wilbur Fisk, D. D., the popular principal of the Wesleyan Academy in Wilbraham, and afterwards president of the University at Middletown, Conn., was invited by a portion of the people to preach for them, and accordingly commenced his ministry, holding meetings in private dwellings and school-houses. He was a man in some respects like Bishop Hedding, who had preceded him by several years, possessed of superior attainments, and highly honored in his denomination. Ever since his labors began with the Methodist Society, it has sustained the preaching of the Gospel without interruption. Dr. Fisk, then, may be regarded as the god-father of that church, and a very worthy relationship it may claim in him.

He was followed by the Rev. Isaac Jennison, the first preacher sent by the conference, and through his active agency, the present Methodist church edifice, long familiarly known as "The Chapel," was built in 1827. Being a carpenter by trade, as well as a preacher, with one of his hands he wrought in the work of framing and building the house of the Lord, and with the other held the sword of the Spirit as a good soldier of the cross of Christ. Tall in stature, it is said he actually clapboarded the gable ends of the house to the ridge-pole without resort to any staging. Thirty years afterwards, or in 1858, during the pastorate of Rev. F. Fisk, the edifice was thoroughly remodeled and enlarged, and a bell hung in its tower.

THE THIRD CHURCH EDIFICE.

The third meeting-house in Ludlow, a comely building, stood on the site of the present Congregational Church, and was erected in 1840. For eighteen years it did good service in the cause for which it was

built, being repeatedly honored by His special presence in whose name it was dedicated. (VII.*) Early one still winter's morning, the 15th of January, 1859, long before it was light, the bell rang out a sudden alarm in a few rapid strokes, and then ceased, and was heard no more. Those who lived near sprang out of their beds, only to see the red flames bursting out at the windows, creeping up the tall spire, and projecting a lurid light over an area of the snow-clad earth, for miles around. Nothing was done—nothing could be done to arrest the conflagration, such was the headway gained before being discovered, though hundreds of strong-handed men had gathered in a few minutes' time. Not long, and the lofty spire was seen to sway back and forth, when a cry was heard, and the almost petrified spectators rushed involuntarily back, and there was a crash through ridge-pole and rafter, floor and foundation, till the once friendly old bell was arrested only by the firm earth, and half-imbedded in her bosom, among falling, blazing timbers. Then again the flames shot up to the very clouds, while the burning embers and cinders went sailing away over houses and hills, literally, for miles and miles. Oh! it was a heart-rending sight; such an utter ruin as that into which that loved place of worship fell, is seldom known. Not a fragment remained of the inner or outer works of the building; nothing save the foundation stones, and the topmost ball of the spire, which was hurled over the whole length of the burning house to a place of safety, and so escaped almost unscathed. A noble oak standing near by, from which the dry autumnal leaves had not yet fallen, was suddenly lit up as with thousands of gas-jets, burning for a few moments and then going out.

During that dreadful hour a young man lay at a little distance on a sick bed, with his warm life's blood streaming from his mouth from hemorrhage. "What is the matter, father?" said he, hearing some unusual disturbance. "Only a little alarm of fire over here, my son," said the anxious father; "do not be troubled a moment; a few dollars will set all right again." A few dollars did set all right again, and in its place you see this pleasant and commodious sanctuary. What was a burning building to that troubled parent, then? He would

*See page 81.

scarcely lift his eyes toward it, or waste a thought on the comparatively insignificant calamity.

OTHER CHURCHES.

The fourth meeting-house which was built in town, was at Jenksville, and was erected by the manufacturing company there, and dedicated as a union house of worship, December 25, 1845. The first year it was occupied by the Methodists of that village, at the end of which they withdrew, and built for themselves a church near by, which they continued to occupy a few years, and then sold to be taken down and removed from the place. The Second Congregational Church was organized at Jenksville, June 24, 1847, having at the start twenty-eight members, and on the 20th of January following, Rev. William Hall was ordained its pastor; but, in consequence of a failure in business and the loss of population, he felt compelled to resign and was dismissed the same year. (VIII. *)

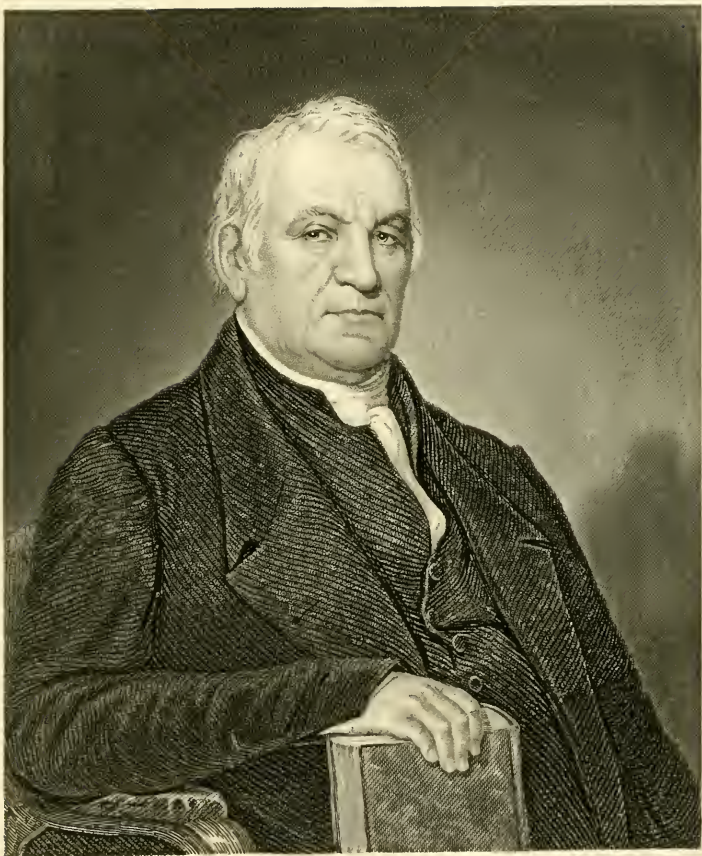
The sixth and last church edifice erected in town is the fine, commodious house of worship, built in 1859, standing prominently before us on this common, and long to remain, as we humbly trust, the loved place of Christian assembly.

LUDLOW VILLAGE (JENKSVILLE).

Passing now to physical and material conditions,—the Chicopee River, coming down from the east, forms the southern boundary of the town, and in its course of three or four miles, presents several excellent mill privileges, the largest of which are at the falls of Wallamanumps and Indian Orchard. At the former place the water descends along a narrow, rocky channel 42 feet, in a distance of a hundred rods; and at the latter—less than a mile distant—there is a fall of 63 feet from the top of the dam to still water below. The manufacturing business at the former place was nearly the first started in the country. (IX. †) In the year 1812, Benjamin Jencks, then of Smithfield, R. I., made a journey of survey, passing through Connecticut and Massachusetts into New York to certain water-falls on the Genesee River, called by the Indians, Gaskosaga, where he spent several days examining and considering the advantages for manufacturing purposes. He was

*See page 79.

†See page 64.



offered the whole of that place, with its splendid water-power, for the same sum that the Chicopee River privilege and its surroundings could be bought. He gave preference to the latter, built his dam, started his mill, and Wallainanumps became Jenksville. Sometime afterwards, a certain Marylander, probably a transplanted Yankee, bought Gaskosaga, on the distant Genesee, and it was transformed into Rochester,—the city of Rochester, with its sixty thousand inhabitants.

The natural scenery along the Chicopee before the swift-running waters were arrested and thrown back upon the rapids, and before the dark woods, skirting the banks of the beautiful river, were cut away, was very fine, and the sites of the present villages were places of considerable resort for pleasure. There once were the favorite hunting-grounds and homes of the aborigines, and the relics of their savage warfare and rude agriculture abound to this day, in all the neighborhood.

Said an intelligent townsman of yours to me, a little while since, who is versed in Indian lore, and has an aptness for the study of nature: "On every farm in Ludlow, and especially along the margins of the rivers and ponds, may be found numerous sharp and irregular fragments of stone,—porphyry, quartz, chalcedony and sandstone,—the chippings thrown off by the Indians in fabricating their implements for warfare and the chase and for their domestic use." Thousands of arrow-heads of various sizes, hatchets, chisels, gouges, mortars and pestles have been picked up within a few years; and I was shown a large spear-head, lately found, of great value as a curiosity, and also a remarkable gravestone, wrought somewhat into the human form, about three feet in height, which once, doubtless, marked the burial of some distinguished chief. Said the gentleman to whom I have referred: "If every farmer would keep an eye on what he turns up with his plow, especially on new lands, and collect the curious-shaped stones lying here and there on the banks of brooks and ponds, and thrown carelessly into old walls and stone heaps, he might soon have a small but valuable museum of his own."

Just below the falls at Jenksville, the river in its tortuous course forms a little peninsula of a few acres of land, formerly densely wooded, and elevated about eighty feet above the water, the extremity of which

has long been known by the name of "Indian Leap." The story,* which perhaps is only legendary, is that a party of Indians, being surprised in this secluded spot, and finding no other way of escaping their enemies, sprang over the precipice in fearless desperation, and all of them, save one, perished in the seething waters and among the rocks below. In this place, on the high bank of the river, is supposed to have been the encampment of 600 of King Philip's warriors, the night after they had burned Springfield in 1675, since those who went in pursuit of them the next day, found here 24 camp fires and some of their plunder left behind. The new railroad bridge now takes a leap from this celebrated point across the chasm, bearing safely every day scores of passengers as they go and come on business or pleasure.

No less than five bridges span the Chicopee River, connecting Ludlow with the adjoining towns, the oldest of which is at Jenksville, having been built fifty-four years, and apparently as firm and enduring now as ever. Although this is the shortest of the five, and its completion now would have but little significance, yet then it was regarded as an event of extraordinary public importance; so much so as to be celebrated with an eclat not unlike this centennial day.† Accordingly, on the 1st of January, 1823, large numbers assembled to listen to a statement of what had been done; also to hear a sermon suited to the occasion, and join in public praise and thanksgiving to Almighty God for the success of their enterprise. I suppose there is scarcely a person here but has crossed over that friendly bridge, time and again. Please to remember, the next time you enter its dingy arch, that, fifty-four years ago, it was solemnly dedicated,—I use the words of the preacher, Mr. McLean,—“dedicated to the protection of Almighty God and the use of men.”

THE FATHERS.

The fathers of New England were a religious people; nor were they often guilty of withholding an acknowledgment of their indebtedness to the Father of Mercies for His protecting care. They believed in a divine providence, and were not ashamed to confess the same, both publicly and privately, in things great and small. They

*See page 2.

†See page 63

were also a brave, hardy, indomitable people, who dared to contend for their rights; who knew how to fight the devil, as well as how to fear God. Poor in this world's goods, yet they were not complainers; for princely fortunes they knew would be theirs in the world to come. Godliness was the great gain they coveted most; and having food and raiment, they were content therewith. Strong in purpose, uncompromising in principle, and the firm friends of civil and religious freedom, we love to honor them as such, though we may not always imitate their noble virtues.

They were but a handful, comparatively—few and feeble and far separated from one another—yet they could build and endow churches and colleges, scrupulously maintain religious and charitable institutions, and render a cheerful, stated worship to the God they served. Many of the present generation complain, if called to hear a brace of sermons of twenty minutes each on the Sabbath. Strong men can not digest more than one, they say. But the fathers of a century ago could listen to preaching for two hours, and a prayer of one hour; and, after a short intermission, go the same round again without extraordinary fatigue. It is said they had no prayer-meetings then; and how could they, scattered, as they were, many miles apart, without roads or bridges, or any of the conveniences of travel now in vogue? They had no Sunday-schools, it is said; but they had; and their schools around the family hearth-stone, with the Bible and catechism for text-books, and father and mother as teachers, were more efficient for good than many a modern, flourishing, fancy school. While thus extolling them—commending their patriotism, their piety, their strong faith, their usually unselfish acts—I would do no injustice to the present age. Though the fathers have gone and the heroic age in which they lived, yet their spirit has not fled. If proof were needed of our patriotism, I would refer to the recent great uprising in defense of our liberties, when imperiled by the slavery rebellion. Then it can be shown also that the hope our pious fathers had of christianizing the heathen, has not died out, but has been gathering inspiration to the present time. In the work of missions, our zeal and success have exceeded theirs. We have mapped out the whole world as the field to be worked, and sent out men to possess it all for the

Master. Also our religious, our educational and benevolent institutions are in advance of anything in the past.

BOYS IN BLUE.

It is in place here, in my brief narrative of historical events of this town, that I should refer to some things it did in our national contest, twelve years ago. With a population of only twelve hundred souls, it enlisted one hundred and twenty recruits for the war, or one for every ten persons. I know of no town that did better; and yet the proportion in the Revolutionary conflict was not much greater. (X.*) Fathers and mothers here gave up their sons, and wives their husbands, feeling in their bleeding hearts and fearing they might never see them again; yet consenting to the painful sacrifice for God and their country's sake. Those fears and feelings, on the part of many, were the genuine forebodings of what actually followed. The names of sixteen, who went out from these pleasant, quiet homes, and never came back alive, having perished in the terrible strife, are now written on yonder soldiers' monument, erected to commemorate the bravery of their deeds and their martyr-like deaths. I knew many of them well, and from an intimacy with some, esteemed them highly for their moral worth and manly virtues. May I pronounce their names, though it bring a pang of grief to the hearts of some present, on whose fond memories their patient faces are doubtless daguerreotypied forever:

Capt. H. A. Hubbard,	D. Pratt,
Robert Parsons,	W. W. Washburne,
Flavius J. Putnam,	John Coash,
E. F. Brooks,	A. O. Pott,
C. Crowningshield,	L. Bennett,
E. Lyon,	D. D. Currier,
H. M. Pease,	H. W. Aldrich,
A. Chapman,	C. McFarland.

Of the first of these, who was the commander of the Ludlow company, I may be permitted to say, I knew him from his boyhood,—from his first lessons in the district school, till he entered college, and thence to the study of the profession of law, and until he left his law

*See page 87.

books to take the sword. The last time I saw him, he stood in a central position, with the 27th Regiment drawn up to witness the presentation of his sword, by the hands of his pastor. Soon after, he embarked in the Burnside expedition, and before landing, was taken sick, and breathed his last on ship-board, in the calm waters of Pamlico Sound, just as his men, flushed with victory, were returning to proclaim the brilliant successes of the battle of Roanoke. He heard their shouts in his last moments, and in the midst of their triumphs, his soul went up to his Saviour. How our hearts bled at hearing of his death, and again, when he was brought home, folded in his country's flag, and then laid tenderly away in a peaceful grave! The assembled crowds here, the martial array, the solemn music, and the sharp discharges of musketry at his burial, will never be forgotten. (XI.*)

All these men whose names have been called died young, some on the field of battle, some in hospitals, and more still in the infamous rebel prison at Andersonville. But they lived not in vain. They actually achieved for themselves, in their short lives, a reputation to which but few comparatively attain. Until that granite shaft crumbles in dust their memories will survive, and their manly virtues be rehearsed.

“ Sleep, sleep, ye brave who sink to rest
With all your country's wishes blest.”

LABOR AND ITS REWARDS.

Thus far in my address have I confined myself chiefly to the past; to so much of the history of the century now ending as relates to this little rural town, and could be conveniently brought within the narrow limits of an hour. Not being a prophet, I will make no attempt to forecast your future, farther than to say that, judging from the quiet annals we have reviewed, you may well hope hereafter to make steady progress—not, perhaps, larger in population nor in the factitious wealth and consequent distinction of cities, but in the increase of your fields and gardens,—the enriching and beautifying of your homes, and what is better still, in giving expansion and efficacy to your religious and educational institutions.

*See Appendix.

The discounting banks from which your dividends are mostly to come, are those which God and nature have given you,—the gentle slopes of these hills and the fertile intervals of the living streams that flow around your farms. There you will find gold purer than in the mines of the mountains, and silver that is more satisfying. In these fruitful fields of yours the work of your hands will not fail of a rich reward. Be sure the time has gone by, or is swiftly passing, when men of intelligence indulge a prejudice against manual labor as being degrading. The union of hard work with self-respect and mental culture may be seen all over our land; and he that would turn away from the plow and drop from his hands the axe and spade, that he may be a gentleman of leisure, a starched and perfumed creature, should be written down a slothful servant and sent to school to the insignificant ant as a teacher wise enough for him. The measuring off of calico and crinoline, the weighing of sugar and tea, or speculating on 'change in State and Wall streets, bring no enlargement of mind or consciousness of power,—do not make a robust body, nor particularly favor a healthful state of morals. All human growth of highest value, all upward and heavenward progress, come from struggling with difficulties,—come from conflict, come from labor, from hard work. The kingdom of heaven, both here and hereafter, suffereth violence. Strive to enter in. No weak and puny effort will lift one to the skies. Toil is a necessity; earnest, persevering labor is indispensable, both to our living worthily and usefully here, and happily hereafter. Alas for the man,—the parasite,—that does nothing to increase the real wealth of the world, or add to the general sum of happiness. Every righteous verdict is, "Cast ye the unprofitable servant into outer darkness."

I know that the people of this town indorse these sentiments, both in their belief and practice; and I only desire to give emphasis to them and venture the prediction of their ultimate, universal acceptance.

HOPEFUL OUTLOOK.

Looking now over broader fields,—to the hopeful mind there are bright prospects and encouraging omens of better days, notwithstanding the dark clouds that float at times over the vision, and carry despondency to timid souls. It cannot be that society is only sliding

backward, and hurrying swiftly to the bad. I prefer to think, and with reason as well as in the light of revelation, that this old world of ours, ceaselessly swinging in its orbit, is making progress in the right direction; and that the present age, especially, into which all the past is pouring wisdom, may be justly characterized, for rapid growth, for large developments, for the diffusion of just sentiments, for the practice of a broader philanthropy and a higher morality. True, the evidence is not in credit mobiliers, in salary grabs, in frequent briberies and embezzlements, and numerous first-class frauds; but it is in the fact of their ready exposure, and the denunciation of such deeds, coming from all parties, and the solemn protests of every secular as well as religious journal in the land against them. These frequent criminal acts which make us blush for human kind, are no more numerous now than at any preceding period, other things being equal. But they are in the daylight now; they can not be covered up as formerly; a thousand voices that used to be silent, cry out against them, and load down the winds with just complaints of the wrong. Every man, however obscure, thinks for himself, reads his daily paper, reasons on politics and religion, sees through the disguises and envelopments of pretended rank and equipage and renown, and measures others, of both high and low degree, by some just standard. The men of high repute never trembled as they do now for their sins done in secret. They are seen of men, and held to account, even by those whom they feign to despise.

Are there back-settings and counter-currents in the onflowing tide of good; or, at times, an apparent increase of immorality and evil? It has always been so. It is God's prerogative to evolve good from evil. The night precedes the day. The sharp drouths of last summer with a scanty harvest following, and our cold, backward spring, were prophetic of this beautiful summer, and an unusually fruitful autumn to come. The 17th of June on Bunker Hill was seemingly a disastrous day to the friends of popular institutions; and so were the 18th and 21st of July of Bull Run memory; but they hastened on brighter days than the sun had ever seen, and loosened chains, soon to fall off from both minds and bodies of long-suffering races, crushed to earth.

We are now a free people. Slaves can not breathe here. Every man, white or black, may carve out his own fortune, may acquire property, may compete for office and honors, yea, even the highest in the land, irrespective of his birth or blood. Has there not been progress, then, in our civil polity? In no other period of our history could slavery be abolished, but the present.

In morals and religion, also, there are the same marked and encouraging changes. Never has the religious element in our churches been so active and aggressive; never before was it clothed with sufficient power to carry forward the grand temperance reformation with such marvelous success until this year. Almost every State and County and Town is reached by this reform. God grant it so much success that soon, like slavery, it may be among the things of the past. I am glad to learn that even your old mother town is adopting the wise, safe practice of drinking pure, cold water; and that she may never want for it, asks of her fair daughter the privilege of constructing an unfailing reservoir between the rocky ramparts of your Mount Mineachogue and Facing Hills.

Taking the progress of the past as a measure, with so much already done, and the prospects ever brightening, what will not another century do? Who says the world does not move? It does, and the possibilities of the future, imagination fails to reach. The people that will live in 1974, on these hills and plains, and in these valleys, shall see the wilderness become as fruitful fields, the fields pleasant gardens, and quietness and assurance be theirs forever. While we do not expect to be present at the Bi-centennial they will celebrate, we send them happy greetings across the intervening space of the century to come.

A bow of promise spans the future. Better days than ever are dawning upon our country and the world; when all men's good shall be the rule of each,—

“ And universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Through all the circle of the golden years.”

Following the hour of earnest and appreciative attention, the closing prayer was made by Rev. E. N. Pomeroy, pastor of the Upper

Congregational Church in West Springfield, and the benediction was pronounced by Rev. D. R. Austin.

Scarcely had the exercises closed when a terrific shower, whose thunderings had for some moments been muttering in the clouds, broke with torrents upon the assembly. All who could took care of themselves inside the tents, while some hundreds hurried into the adjoining church, kindly opened on the occasion. The town house, horse-sheds, barns and houses in the vicinity were overrun with refugees for a few moments, until the fury of the storm was expended.

It had been arranged to station the band outside the tent and have played a few stirring airs, to draw the people out, and then to form a procession, march to the music of a dirge to the cemetery, visit the graves of friends and then return to the tent in time to reseate, and receive what the army of waiters might have to offer. But,

“The best laid schemes o’ mice an’ men
Gang aft agley.”

and so it was proven in this case. A dilemma was presented, but Ludlow wit was not yet exhausted. Happy are they who, when their own plans fail, can adapt themselves to circumstances. The pleasant voice of the marshal was soon heard calling for the withdrawal of two hundred from the rear of the auditorium tent to the galleries of the town house, with which request the desired number soon complied, and the work of distribution of food commenced and continued for nearly an hour, the company meanwhile gathering together in knots and visiting to their hearts’ content. At last the keen appetite of the crowd was satiated, and they were ready for the after dinner exercises.

The first toast, “The Governor of the Commonwealth,” elicited the following letter:

COMMONWEALTH OF MASSACHUSETTS.

EXECUTIVE DEPARTMENT,

BOSTON, 11th June, 1874.

Dear Sir:—I should be happy to accept your invitation to the Ludlow Centennial Celebration if I were not already engaged for the day on which it occurs. Therefore I must ask you to excuse me, and make my regrets to your committee.

Very truly yours, THOMAS TALBOT.

B. F. BURR, Esq., Secretary.

The second toast, announced by Major Hubbard, toast master, “The land we love,” received a response from Rev. D. R. Austin, who gave the necessary eulogy to the country, and then related personal reminiscences of his ministry in the town.

"The Historian of the Day," called up Rev. Mr. Tuck, who spoke very pleasantly, gently touching up as he went along those newspapers which had forestalled him in making public the gist of his address.

"Home again," drew out Professor White, whose remarks we are happy to give in the speaker's own language:

"Surrounded by those who but a little while ago were boys and girls with me, and are now developed into men and women filling with honor their places in society, I feel that I should be false to the best promptings of our hearts, if I should neglect to refer to the faithful teachers whose careful investments in our young life have been so productive of good to us. To mention the names of Thedocia Howard, afterward the mother of one who has been an esteemed pastor in the town, and of George Booth, so long a pillar in the church and a citizen whom his townsmen delighted to honor, can not, I am sure, fail to awaken in many hearts feelings of warm affection and high respect. Many others, of earlier or later times, equally worthy, are remembered doubtless with like affection by those whose lives have been enriched by their labors.

"But I need make no apology in mentioning as worthy of peculiar honor the name of one young lady teacher of our time, who served us for a series of years with singleness of aim, and with remarkable energy and success. My old school-mates here to-day will anticipate me in giving the name of Mary B. Newell, now Mrs. E. B. Scott, of Brant, Calumet County, Wis. In my recollections of our teachers, it is but justice to say, that Miss Newell has ever occupied the central place. Nor does she lose this position when I enlarge the group by adding the honored and titled names of the teachers of my subsequent years. It must have been as early as 1830, when in the vigor and bloom of her young womanhood she was first introduced to us as our teacher. In despite of a strictness at which even those days sometimes demurred, she has always been nearest my ideal of a good teacher. No escape was there from sharp work in her school. If she could not instill wisdom into us by gentle means, none better than she knew how to whip it into her pupils, and there were, I think, few among us who did not, sooner or later, test the quality of the birch as plied by her hand, with moderation where that would do, but unsparingly if the case required it.

"But whipping by no means describes her usual method. With the instinct of a cultivated Christian young lady, and with rare skill, she found the nobler side of her pupils and awakened in them conscience and a love for their tasks, and then, by an enthusiasm that made her

the very embodiment of life, she inspired as well as instructed her pupils, and so in a good degree made the daily work of that old school-house a fine art.

“Nor was this all. The pupils of Mary Newell will never forget with what persevering endeavor she taught them to think. With a patience and tact that no dullness on our part could thwart, she made us understand the distinction between the questions, *What? How? and Why?* and so led our little minds in the path of a true analysis, and contributed to our development more than could any amount of mere learning and saying lessons. Is it a wonder, then, that neither scores of years, nor the rivers, mountains and plains of a continent that for most of that time have intervened, have removed her from the place she had gained in our hearts. For one I can say that a feeling of grateful respect for her, and a desire to do her honor, placing her in this regard next in my heart to a mother, have been among the inspirations of my life.

“Miss Newell, many years ago, removed to the West, where she continued to labor as a teacher till at past the age of sixty she was happily married. At her visit among us a few years since, with her husband, we, the boys and girls of her early days, were proud to find that single life had left no blight upon our dear old teacher. Loving and loved all the way by succeeding generations of young life, neither time nor occasion had she to try the experience of the “anxious and aimless.” Fresh and fair, and in heart as young as ever, she furnished a practical refutation of the whim of writers of fiction, that only in wifehood and motherhood can the charms of womanhood be preserved and find their fairest development.”

The next toast was, “A name revered, Ebenezer B. Wright,” to whose memory Rev. Simeon Miller gave a deserved testimonial.

“Our honored relic, the Old Meeting-house,” brought to the front Hon. Edwin Booth, of Philadelphia, a native of the town, who had been desired to preface his remarks by reading a poem handed in anonymously, which was as follows :

POEM.

In good old times of which we read,
Before the thought of gain and greed
Had blunted all our finer feeling,
Had set our better judgment reeling,
There lived a very worthy dame,
And Springfield they had called her name.
In fashion then (now 'twould be rare)
Her frequent offspring claimed her care.

When they had strength and courage shown
To manage matters of their own,
She gave to each a plot of ground
With woods enough to fence it round,
And bade them wise as serpents be,
For deadly foes they soon might see,
Whose craft and cruelty combined
To make them dreaded by mankind.
In those old times of which I write,
Were hearts like oak, and arms of might.
The treacherous foe, subdued at last,
Their watchings and their terror past,
The people quiet tilled the ground,
While plenteous peace their efforts crowned.
Thus of the mother, good and mild;
My theme shall be her youngest child
But one,—Ludlow, (you've heard her name,
With others, told on rolls of fame,)
Who took her time in seventy-four,
But annals show not at what hour.
Her dowry gained was rather damp,
Consisting of a cedar swamp;
Such as it was she took with grace,
And went to work to gain a place
For self in records then kept well;
How well she did those rolls must tell,
Though rather green in gentler art,
Yet claimed to have a clever start
In farmer's skill and district schools,
In which well taught are simpler rules;
(But higher rank from out of town,
For some at Westfield seek renown,
And some at Wilbraham gather lore,
To lay, 'chance, at a farmer's door.)
She's managed well from year to year
To fill the larder, held so dear;
Always was bread on pantry shelves,
And needing ones might help themselves.
Mayhap the pork would all give out,
But then she'd catch the speckled trout;
Turkeys and pigeons from the wood,
Served up in shape, were very good;
Ofttimes a deer in forest found,
Was easy game with gun and hound.
She struggled on bravely, through trial and ill,
And proved the old saw of a way and a will;
She fixed up her kitchen so tidy and clean,
Nor thought she nor cared she for better, I ween;
For weightier matters had filled up her head,
And her sons into many a confab were led,

On shearing the sheep and carding the wool,
 On weaving the cloth already to pull ;
 " Young Zeke must have pants and Dan a new coat,
 And father's old waistcoat is nearly worn out,
 Poor Jerry must wait yet a year, perhaps two,
 Though his best Sunday breeches are just about through ;"
 So with making and planning each hour would well fill,
 Each helping his brother with hearty good-will.
 But the years sped away, and the factories soon
 Into garrets consigned wheel and clumsy hand-loom.
 Thus relieved, the good housewife could turn her attention
 To parlors and carpets of modern invention,
 Each article extra she joined to her wares
 Increased much her labors, her trials, her cares ;
 She sought all in vain to deliver her house
 From the speck of a fly or the tooth of a mouse ;
 Till she sighed to return to those primitive times
 When luxurious indulgences counted as crimes.
 But changes will come and she must keep pace,
 Or own up as beat in fashion's wild chase.
 The change most dear to farmer's heart
 Is that to chaise from clumsy cart.
 He drives to town from his plantation,
 And thinks he makes a great sensation.
 The horse the same, though seeming faster,—
 Do people think he is an Astor ?
 His produce waits, but now's no time :
 Is not his turnout quite sublime ?
 With nothing gained, and something spent,
 His chaise shown off, he rests content.
 We have the nicest water, we have the purest air,
 Our homes may not be splendid, but they are very fair.

 If our water were not wholesome,
 Or our springs were less abundant,
 Madam S. would not be tempted
 To infringe the tenth commandment.

But she seems to be forgetful
 That her name was once derived
 From the bounteous springs of water
 Found when Pynchon first arrived.
 So she comes to Ludlow, panting,
 Seizes now her flowing streams,
 While the townsmen stand astounded
 Like a man in troubled dreams.
 Till the plan is all completed,
 And the work is well begun ;
 But we now are ever hearing
 " What by Ludlow can be done ? "
 Shall we tax the thing in toto,
 Shall we tax the thing in part ?

There's a way to do it rightly,
 But at what point shall we start ?
 Springfield's citizens are saying
 That we find ourselves too late ;
 That we should have given our veto
 At the very earliest date.
 Now the city-full is chuckling
 Over fortune's quiet smiles,
 Thinking she shall soon have water
 Brought through pipes so many miles.
 Seems to me she soon will laugh from
 T'other corner of her mouth,
 When the streamlets' onward moving
 Shall be stopped in time of drought ;
 For those brooks, so pure and limpid,
 Are not always found to flow.
 Some completely dry in summer,
 Some are often very low ;
 So, ye city damsels, hasten,
 Washing up your costly laces ;
 Whence will come the needed torrents
 For the cleansing of your faces !
 We may all be croaking plowmen,
 Hardly worth a thought or care,
 But, O denizens of Springfield,
 Hear us, when we cry " Beware ! "

Mr. Booth then spoke on the theme assigned, alluding to the peculiarities of the church service when he was a boy, relating several incidents, much to the delight of the audience, and pleading for the preservation of the time-honored structure.

"Our Aged Mother, the City of Springfield," was answered by Mayor J. M. Stebbins of that place, who resented the epithet applied, claiming that the City was never so young or thriving as to-day, and bearing the best of wishes to the town, complimenting the citizens upon the sturdy worth of the denizens of Ludlow.

A sentiment from a citizen, "Springfield in 1774, Ludlow in 1874 : 'She that watereth shall be watered also herself,' " pleasantly introduced the next toast—

"Our Mother, boasting of riches and independence, must yet ask a drink of water from her child." This sentiment had been assigned to Hon. A. D. Briggs, of the Springfield Board of Water Commissioners, from whom the following letter was now read :—

SPRINGFIELD, June 15, 1874.

J. P. HUBBARD, Esq., Chairman :—

My Dear Sir :—Your favor inviting me to respond to a "sentiment" at your Centennial Celebration on the seventeenth is at hand, for which

I thank you, and regret that an engagement at Boston on that day obliges me to decline, but have done a better thing by you in securing as my substitute, Charles O. Chapin, Esq., the Chairman of our Board of Water Commissioners, who promises to be present and respond to the sentiment referred to in your letter.

It was said by one of the greatest men who ever lived that "he was born one hundred years old, and always grew younger and younger, until after four-score years he died an impetuous boy!" For this occasion I propose as a sentiment: "Ludlow—May she upon this, the one hundredth anniversary of her existence as a town, experience a new birth; and not only during four-score years but forever, continue to grow younger and younger, ever recollecting that the true greatness of a town consists, not in its breadth of territory, or the number or wealth of its people, but in its successful efforts to elevate and ennoble humanity."

Mr. Chapin being introduced, said, very neatly:—

The graceful allusion to the intimate relationship of Springfield and Ludlow, that of parent and child, the tenderest of all ties, brings to mind the interesting and touching story of that dutiful and, of course, beautiful daughter, who, when her venerable father was in danger of famishing, bared her bosom to his aged lips and proffered him that sustenance without which he would have perished. There can be but one fault in this comparison, one variation from this parallelism, and that would arise from my inability to answer some carping critic or, possibly, some practical councilman from my own city, who may rise in his seat and confound me with the question, "How much did the old gentleman pay for this privilege?" History gives us no light on this point. But for the benefit of the alderman and the common councilman of the future, I would state that every item in the history of this transaction is recorded, and every dollar of expenditure is properly vouched for. And here let me say that I fear very many of the good people of Ludlow regard themselves as sinned against by the citizens of Springfield in general, by the Water Commissioners, all and singular, who are sinners above all their fellows, and by the chairman of the board, who must be the very chief of sinners. What audacity, what temerity must we possess to stand up before this orthodox community with such a characterization, such a stigma upon us! Why, sir, I should expect to see trooping in upon us from yonder quiet inclosure the outraged spirits of the "forefathers of the hamlet" to scourge us from this gathering of their children. We are no such men; we represent no such people. There is a charitable

old adage which maintains that the devil is not so black as he has been painted. I trust we shall not prove so bad as you may have feared. I know there have been some misunderstandings, some differences of opinion, but time and a better acquaintance will soften all prejudice, make clear all misunderstandings, and help us to dwell together in peace and unity, and in the exercises of neighborly offices and good fellowship. To that end I will give as a sentiment: "Ludlow and Springfield—Bound and cemented together as they soon will be, may there be no break in the bonds, and may the record of all differences be writ only in water."

The final toast—"The Men who Drugged us"—was answered by Dr. William B. Miller of Springfield, a native of the town, who spoke concerning its physicians, and closed with a suggestion that Springfield should give Ludlow an invitation to return into the family again, to which a stentorian voice responded, "Pay your debts first," which the Doctor acknowledged as apropos.

A number of letters of invitation to the centennial exercises were read.

FROM HON. H. L. DAWES,

CONGRESSMAN REPRESENTING THE TOWN.

I am very much obliged to the Committee of the Town of Ludlow for the kind invitation to participate in their approaching Centennial Celebration. I regret that official engagements will prevent my taking part in those interesting exercises. A hundred years in the life of the town can not but be full of interest and instruction, and I should, had it been possible, have found great pleasure in not only taking part in your Centennial but visiting your people.

FROM HON. GEORGE M. STEARNS,

DISTRICT ATTORNEY.

I received your invitation to be present at the interesting celebration of your Town's Centennial, and should be greatly pleased to participate with you in the ceremonies of the occasion. But my close attention is required at the present term of court, and I shall be compelled to forego the pleasure.

FROM HON. N. T. LEONARD,

OF WESTFIELD.

The state of my health will prevent my complying with your kind invitation to mingle with the citizens of your town in their approach-

ing Centennial Celebration. A residence in the county now wanting but a few days of half a century has afforded me opportunities of making the acquaintance of many of the citizens of Ludlow, and the recollections connected therewith are mainly pleasant.

FROM HON. HENRY FULLER,

SENATOR OF THE DISTRICT.

I most sincerely regret your kind invitation to be present at your Centennial Celebration did not reach me till the 16th, as I should have been most happy to have joined with you and your fellow-townsmen on the occasion.

FROM HON. GEORGE D. ROBINSON,

OF CHICOPEE, THE TOWN'S REPRESENTATIVE TO THE GENERAL COURT.

Accept my thanks for your invitation in behalf of your Town Committee to be present at your Centennial Celebration on the seventeenth instant. I regret to say it will be next to impossible for me to attend. As your representative in Boston, I find that the Legislature will demand my attendance there later than the day named. With best wishes for a happy and successful union of old friends and renewal of old associations, I am yours, &c.

FROM COL. HARVEY CHAPIN,

OF SPRINGFIELD.

Your invitation to be present on the occasion of the Centennial Celebration, on the 17th, has been duly received. I appreciate fully the cordial and kindly feeling which prompts this token of respect to one who was on familiar terms with the men of Ludlow, sixty years ago, many of whom are now dead and gone. I should be pleased to make one of your number at this coming celebration, but my weight of years must be my excuse for declining this and similar festivities which would otherwise be most agreeable.

Letters of regret were also received from Judge Morris, and from W. M. Pomeroy, of the Springfield Union. Jerry Miller, of Beloit, Wis., a former citizen, wrote a long letter containing interesting reminiscences of the town and its people. Letters were also received by the committee from former ministers in the town. Rev. Isaac Jennison, over eighty years of age, the first regular pastor of the Methodist Society, and architect and builder of its original edifice as well, wrote thus:—

I feel disposed to inform the dear friends of Ludlow that I have not forgotten those pleasant days and years I spent while at Wilbraham

and Ludlow. 1825 and 1826 were employed in superintending the building of the old Academy at Wilbraham and the little Church at Ludlow. What good times we had in the revival at Ludlow when the Fullers, Millers, Aldens and many others were converted. Dr. Wilbur Fisk and myself came over to aid in that good work. Most of them have gone to their reward in heaven. It would afford me much real enjoyment to meet any and all who remain—to be with you on Wednesday of next week, and review the past and exhort you all to cleave to the Lord.

Revs. Philo Hawks, pastor of the M. E. Church in 1836, J. W. Dadmun, in 1842, George Prentice, in 1859, and Thomas Macey, presiding elder, 1854-7, also sent expressions of regret.

The reading of these letters closed the formal exercises of the day, and the congregation was dismissed. But knots of older and newer acquaintances were gathered about the premises until nearly or quite time for the curfew bells.

At an early evening hour the seats of the spacious Congregationalist Church were all well filled for the concert. A stage had been built across the west end of the room, on which the singers were seated. At about the appointed time Wilbur F. Miller, conductor, gave the signal and the exercises commenced with the anthem. The programme was followed throughout the evening, with added pieces. Everything went off in accord with the spirit of the day and to universal satisfaction. Many a dollar concert ticket has been sold to parties who have received for it an entertainment much inferior to this, the gift of the singers to the people of the town. The thanks of the people were more than due to all who participated, and not less to Messrs. J. Gilbert Wilson, pianist, and G. H. Southland, cornetist, of Springfield, and Mrs. Alvin Barton, of Knoxville, Tenn., than to the earnest and gifted singers of our own town.

A not unpleasant episode enlivened the recess between parts. A hint had been given Hon. H. L. Dawes, a few days before, that the standing application for a post-office at Ludlow Center might find an opportunity for a favorable reply at this time. Mr. Dawes acted at once, and, having secured from the department the desired favor, forwarded directly the requisite papers, which reached Ludlow Center on the afternoon of the Centennial day. An announcement of the fact in the evening was the episode to which reference is made. And every one wondered why the institution had not before been established.

THE CENTENNIAL.

AFTERPAST.

THERE were many Ludlow people, who, from their aching limbs and wearied frames, the next morning seemed to realize that the town was upon its second century. Yet bright and early came the helpers to aid in clearing away the outward vestiges of the unique celebration. So faithfully did the parties interested labor, that in two days a stranger would have failed to discover signs of the gathering anywhere about the green. The committee met once or twice to look over accounts and pass resolutions of thanks, and then all was seemingly as before.

And yet not entirely so. The old town seemed to have dreamed a dream, and awoke to new life. The testimonials and encomiums coming from all sources seemed at the same time to encourage and incite the citizens to activity, and awaken the feeling of corporate pride. The comments of the press, subjoined, awakened much interest in the town and out of it :—

OPINIONS OF THE PRESS.

FROM THE SPRINGFIELD REPUBLICAN.

Ludlow's history is that of a staunch puritanic town, while her traditions, though they seldom reach out into the great world beyond her own borders, are yet replete with the deeds of good men and true, and rich beyond most towns hereabouts in the striking individualities which they preserve. The sentiment and flavor of the anniversary, this week, were rich, indeed. Few towns there are in the State that have kept so purely and quaintly the New England spirit of twenty-five and even fifty years ago, and none in this immediate region, certainly, have so completely ignored and kept at bay the restive railroad spirit of these latter days.

Alternating sunshine and rain were vouchsafed to Ludlow for her Centennial day, but she had resolved to celebrate the occasion with

unction, and so she did, in spite of wind and beating rain. The event as it culminated was a notable one in various ways.

FROM THE SPRINGFIELD UNION.

In spite of a drizzling rain, this morning, sufficient to dampen the enthusiasm of any less sturdy community, this has been a proud day for old Ludlow. It is quite safe to say that no such ingathering of her sons and daughters had been seen since the town began its corporate existence, one hundred years ago. Like children assembling under the old family roof-tree for the annual Thanksgiving festival, they have assembled to celebrate this Centennial day of thanksgiving and praise. The figure is not inapt, for in a rural town like this, everybody knows everybody else, and the community, with few distractions of any sort, becomes homogeneous to an extent impossible in a city, or even in a bustling village, until its population are, in a notable degree, as one family.

The dinner was one of many manifestations of the splendid, open-hearted hospitality which characterized the whole proceedings, and is indeed characteristic of the people of the whole town. Although the appetites of the multitude had a very keen edge from long waiting, the supplies were so abundant that if anybody went away hungry it was his own fault. It was an absolutely democratic gathering. Every man, woman and child in the town was freely invited, and was for the day a guest equally with those from abroad.

The whole celebration, from beginning to end, was a success. All who had a share in the large amount of work necessarily involved in such an undertaking, are entitled to credit and commendation. The celebration was, as the Declaration of Independence asserted the government ought to be, "*by the people and for the people.*"

FROM THE PALMER JOURNAL.

Next Wednesday the people of Ludlow will hold their Centennial Anniversary, and it will be a red-letter day for that town. They will have no heroic deeds to recount, no remarkable deeds to glory over, for the town was always a quiet, unostentatious little republic, its inhabitants rugged as its hills and as firm in integrity and principle as the foundation upon which they stand. It has never been celebrated for anything besides the longevity of its citizens, and one or two Indian legends. If it has not excelled in brilliant geniuses or celebrated persons, it has neither given birth to any great rascals or criminals. Ludlow is a quiet, cosy, hospitable little town—a good place to commence life in, to emigrate from, and to return to, at least once in a hundred years.

* * * * *

Lowering skies and drenching showers were not in the programme prepared by the committee of arrangements, but they were provided for by two large tents, pitched in the grove just across the road from the Congregational Church, where more than two thousand persons gathered to join the interesting ceremonies of the occasion, Wednesday. There was a general turn-out among the people of the town, and many came from abroad.

FROM THE NEW ENGLAND HOMESTEAD.

The One Hundredth Anniversary of the settlement of Ludlow was celebrated on Wednesday of this week. The attendance was very large; probably not less than two thousand persons were crowded in and about the mammoth tent which was provided for the meeting. The 17th of June was not claimed as the exact anniversary day of the town's settlement, but the month was chosen for a celebration because it was the most favorable season of the year to call together the sons and daughters of the town. The arrangements for this celebration were very complete; the entire company were sumptuously fed by the ladies of the town. It is rare to find a more enterprising community of farmers than those of Ludlow, and they have reason to feel proud of their ancestry, the record of the town, and the manner in which the Centennial was observed.

FROM THE TOLLAND (CONN.) PRESS.

(From a letter written by Austin Chapman, of Ellington, Ct.)

On this notable day the old sanctuary was loaded down with crockery and eatables of every description, smiling with plenty for the hungry and thirsty, as a covert from the storms which caused many to seek protection under its sheltering roof, through a long and dripping shower. The tubs and pails were well filled with the pure water from the Mineachoag mountain, with the addition of a little ice. The whole thing passed off silently and agreeably, with a general satisfaction to all.

The following financial exhibit shows just how much was taken from the town's treasury to defray Centennial expenses:—

FINANCIAL REPORT.

Expenses Committee on Arrangements,	\$163 52
Expenses Committee on Collation,	141 42
Expenses Committee on Music,	97 50
<hr/>	
Amount carried forward,	\$402 44

Amount brought forward,	\$402 44
Expenses Committee on Printing,	37 00
Expenses Committee on Programme,	70 00
Total,	<hr/> \$509 44

To the credit of all concerned be it said, that no individual charged a cent for services rendered in making all these arrangements.

So universal was the approbation given to the celebration that but trifling opposition was made in the fall meeting, November 3d, to the action thus recorded, which action was taken upon a motion made by C. L. Buell, one of the staunchest friends of the enterprise, one, moreover, who would gladly have served on the general committee had health allowed :

"Voted that the town cause to be printed five hundred copies of the history of its One Hundredth Anniversary and other historical facts, and that each family living in the town at the time receive a copy gratis.

"Voted that the Centennial Committee be the committee to carry out the doings of this meeting.

"Voted to appropriate three hundred dollars to defray expenses of the same."

APPENDIX.

N. B.—So far as practicable, the notes in the Appendix have been arranged in chronological order.

A. (page 3.)

There have been received two accounts of the Indian Leap affair; one from Hon. G. M. Fisk of Palmer, the other from Hon. Edwin Booth of Philadelphia, both connoisseurs in local traditions. We give the points of divergence from the narration of the text. Mr. Fisk says: "The story purported to have come from a Spirit. The little island near the Leap was said to be the place where the Indians sat around their council fires and judged their captives. There used to be a cave in the rocks where, it was said, the chief had his headquarters, and I believe to this day there is a sort of hole in the ledge where the Indians pounded their corn.

"The story was that a party of Indians had assembled on the island to judge a captive, when they were surprised by the whites, and fled to the shore, betaking themselves to the little peninsula forming the Indian Leap. Here they were trapped, as there was no alternative but surrender or plunge down the precipice. They hesitated a moment, when the old chief took his little son in his arms, gave the war-whoop and plunged down the precipice. The rest followed, and all were killed except a squaw, who caught on an overhanging limb, but a shot from the pursuing party put an end to her."

The account by Mr. Booth will probably be more pleasing to young lady readers, from the different stand-point it assumes. We regret the necessity upon us to cut out any of the interesting narration:

"On this narrow tract of land tradition says there lived in all their native simplicity a small tribe of the red men. They had for a long succession of years there erected their rude wigwams, their wives and children had there rested amid the most retired and happy security, whilst he who was master of the lodge was chasing the frightened fawn

or with eager eyes watched the stealthy fox, or, reclining upon some favorite rock, barbed the darting fish. They lived in peace with all their Indian neighbors and spent their time in hunting or in fishing. The squaw or little one greeted the return of the red man to his wigwam with the smile of affection, and listened with interest to the tale of his hair-breadth escapes. The chieftain, called by the English, Roaring Thunder, cultivated a spirit of love and peace among his band.

“Philip of Pokanoket had been roused from that state of peace and harmony which so long had existed between his father and the English. He had put out the pipe of peace, and the tomahawk and scalping-knife were ready for their bloody use. By the most artful means he had aroused nearly all the Indians of Massachusetts and Connecticut to take arms with him against the pale-face. Cries of the helpless, sounding terror and distress, were heard far and wide through the colonies. The bloody tales of Springfield and Deerfield massacres had been recited, and the inhabitants assembled at their places of worship with arms in their hands, and when they rested at night it was with one arm encircling the child trembling with fear and with the other grasping the firelock, expecting to hear the dread footsteps of the Indian ere the sun arose. Years rolled around, and the mighty chief with many of the tribes were conquered.

“In all this struggle the little band of Caughmanyputs were the true friends of both red and white man. They harmed no one. On their isolated peninsula they lived harmoniously. The land they occupied was barren, and the white men were justified in forcing the Indian from the fruitful soil in other parts. This, we could readily suppose, would offer no temptation for a war of extermination against Roaring Thunder and his little band. But this could not be so. The Christian pale-face was envious of the happiness of the Caughmanyputs, and was more disposed to believe their happiness arose from some hidden treasure in the earth rather than from contentment or domestic enjoyment. Preparations for an extermination were commenced and soon complete.

“It was the habit of Roaring Thunder to take his little son of twelve with him each morning in the pleasant season to the extremity of the neck, and tell him of the land where dwelt the Great Spirit, and to which they must soon go. He would there pay devout homage to that Spirit whose voice he had heard in mighty thunder or roaring wind. After returning one morning from his service to the wigwams, where his people were amusing themselves in innocent pastimes, the startling intelligence came that a band of soldiers was seen approaching. Roaring Thunder at once commanded his men to arms to defend

their soil and loved ones, gathering them into the narrow passage which led to their houses, and there waited to defend dearest rights. The soldiers, led on by their captain, advanced with slow and cautious step, and the first intimation of the presence of the Indians was a shower of arrows among them. Falling back for a moment, they fixed bayonets and charged. The Indians retreated to their wigwams, where they again attempted a defense, but were soon driven from their shelter by the merciless pale-faces who, still advancing, heeded not the cries of children or lamentations of squaws. They drove the band of Caughmanyputs to the consecrated rock. Obeying the command of their chief, in an instant a score of red forms were seen leaping into the air, then sinking amid the foaming surge below. All but Roaring Thunder and his boy had gone. The old man clasped to his breast the black-eyed boy, as with uplifted eyes he committed him to the care of the red man's God. Then turning slowly around, as though he would even from his enemies conceal the dreadful deed, he dashed him on the rocks below, and gazing saw the waters hurry off his mangled form. Raising himself to his utmost height, conscious of his majesty of form, he takes a survey of his once happy home. The objects of his affection are not there. He gazes far upon his hunting grounds, his fishing-places and his target-sports, and to them he waves a deep farewell, then with an eye of vengeance sharp he looked upon his deadly foes,—throwing up his keen dark eyes into the blue arch of Heaven, he gave a terrific spring and a savage yell, and fell upon the rocks below, a mangled corpse,—the last of the Caughmanyputs.

"His spirit went
To safer world in depths of woods embraced,
Some happier Island in the watery waste
Where slaves once more their native land behold,
No fiends torment,—no Christians thirst for gold."

B. (See page 6.)

Proprietors of the Outward Commons, East of the River, North Division, called in records "First or Upper Division :"

No. of Lot.	Name.	Rodds.	Feet.	In.	No of Lot.	Name.	Rodds.	Feet.	In.
*1	Jonathan Burt, Jr.,	5	13	7	10	Japhet Chapin,	23	2	1
*2	Eliakim Cooley,	11	1	6	*11	Samuel Stebbins,	9	11	9
*3	John Warner,	11	1	7	12	Dea. Benjamin Parsons,	12	6	7
4	James Warriner, Senr.,	20	0	8	13	Samuel Osborn,	1	15	6
5	Jonathan Ball,	11	13	0	14	Thomas Merrick, Senr.,	18	15	7
6	Jonathan Morgan,	5	10	1	15	William Brooks,	0	8	9
*7	Qr. Mast. Geo. Colton,	25	7	3	*16	Samuel Marshfield,	18	2	6
8	Mr John Holyoke,	26	4	0	*17	Ebenezer Jones,	6	7	10
9	Wid ^o Parsons,	10	6	8	*18	Benjamin Knowlton,	5	11	0

No. of Lot.	Name.	Rodds.	Foots.	In.	No. of Lot.	Name.	Rodds.	Foots.	In.
19	Samuel Jones,	3	13	0	69	Joseph Ashley,	14	11	4
20	Victory Sikes,	1	11	1	70	Wid. Munn,	2	10	0
21	Obadiah Miller, Junr.,	2	15	3	71	Edward Foster,	9	7	4
*22	James Petty,	4	6	3	72	Richard Wait,	1	5	0
23	Joseph Marks,	1	5	9	73	John Blifs,	18	9	0
24	Samuel Ball,	12	4	0	74	Isaac Morgan,	0	13	1
25	Daniel Cooley,	13	9	5	75	John Scott,	7	9	7
26	Ephraim Colton, Senr.,	15	10	8	76	Ensign Joseph Stebbins,	15	12	0
27	John Keep's estate,	6	5	0	77	Henry Gilbert,	4	2	10
*28	Joseph Ely,	1	5	0	78	Wid ^o . Riley,	4	13	10
*29	Increase Sikes, Senr.,	10	8	0	*79	John Burt, Senr.,	5	4	10
30	James Ofborn,	2	5	2	80	John Norton,	8	3	8
*31	Obadiah Miller, Senr.,	0	8	9	81	School Lot,	18	9	0
32	Benjamin Stebbins, Senr.,	5	4	10	82	Goodwife Foster's est.,	9	7	4
33	Obadiah Cooley, Senr.,	20	5	8	83	Lazarus Miller,	2	6	6
34	Wid ^o . Beamon,	8	12	0	*84	James Stephenfon,	1	4	1
35	Joseph Leonard,	10	10	7	85	John Clark's estate,	6	11	2
36	James Dorchester,	12	11	0	86	Phillip Mattoon,	5	11	0
37	Thomas Taylor, Senr.,	6	7	3	87	Edward Stebbins,	5	4	5
38	Thomas Swetman,	2	10	0	88	Joseph Thomas,	9	5	2
39	Lt. John Hitchcock,	22	2	4	89	Samuel Blifs, Senr.,	18	3	8
*40	Wid ^o . Sikes, Senr.,	9	6	6	90	Joseph Cooley,	5	14	6
41	Nathaniel Blifs, Senr.,	9	8	10	91	John Withers,	1	5	0
42	Nathaniel Sikes, Senr.,	4	0	9	92	Samuel Owen,	9	6	11
43	Capt. Thomas Colton,	10	13	8	93	Miles Morgan,	10	1	10
44	Samuel Miller,	5	7	6	94	Benjamin Cooley,	7	3	6
45	Peter Swink,	3	13	3	*95	Col ^o . Pyncheon,	133	15	9
46	John Colton,	1	5	0	96	Nathaniel Munn,	3	8	10
47	Luke Hitchcock, Sr.,	10	7	6	97	John Baggs, children of,	6	2	5
*48	James Munn,	1	12	0	98	John Crowfoot,	3	8	0
49	Jonathan Ashley,	14	11	4	99	John Miller,	6	5	0
50	Thomas Jones,	1	12	0	100	Thomas Day, Senr.,	16	5	3
51	Thomas Taylor,	1	10	0	101	Joseph Leonard,	14	8	9
52	John Dumbleton,	11	4	3	102	Wid ^o . Horton,	19	2	9
53	Jonathan Taylor's estate,	5	11	0	103	Henry Rogers,	9	8	8
*54	David Throw,	1	5	6	104	Dea ⁿ . Jonathan Burt,	12	6	7
55	Nathaniel Burt, Senr.,	23	0	4	105	Rev. Mr. Glover,	21	8	9
56	Samuel Ely, Senr.,	11	7	9	106	Nicholas Rust,	7	0	0
57	Thomas Stebbins,	5	10	6	107	James Barker,	5	4	0
58	Samuel Blifs, Junr.,	10	14	6	108	Henry Chapin,	19	4	0
59	John Hannon,	9	13	0	109	Lott for the Ministry,	37	4	0
60	Lt. Abel Wright,	16	14	4	110	John Lamb,	17	10	2
61	John Dorchester,	22	2	9	111	Thomas Miller,	8	4	6
62	Thomas Cooper,	18	7	3	112	Thomas Gilbert,	5	8	4
*63	Wid ^o . Bedortha,	4	3	4	113	David Morgan,	9	13	6
64	John Clarke,	2	3	11	114	Samuel Blifs, 3d,	2	14	4
65	John Stewart,	7	7	10	115	Joseph Bedortha,	9	6	0
66	Rowland Thomas,	12	6	7	116	Joseph Crowfoot's estate,	7	14	0
67	Daniel Beamon,	1	5	0	117	Enf ^o . Cooley's estate,	6	9	10
68	Samuel Bedortha,	4	14	3	118	David Lombard,	8	1	11

No. of Lot.	Name.	Rodds.	Foots.	In.	No. of Lot.	Name.	Rodds.	Foots.	In.
119	Samuel Terry, Sen ^r .,	9	6	11	123	Charles Ferry,	14	10	11
120	Abel Leonard,	6	3	9	124	Benjamin Leonard,	10	13	13
121	Nathaniel Pritchard,	8	1	11	125	John Barber,	0	11	4
122	Ifaac Colton,	13	3	3					

Second, or Middle Division, north of the Chicopee River:

No. of Lot.	Name.	Rodds.	Foots.	In.	No. of Lot.	Name.	Rodds.	Foots.	In.
1	Samuel Marthfield,	18	2	6	11	Eliakim Cooley,	11	1	6
2	Coll. Pynchon,	133	15	9	12	Jonathan Burt, Jun ^r .,	5	13	7
3	David Throw,	1	5	0	13	Widow Bedortha,	4	3	4
4	John Warner,	11	1	7	14	Increase Sikes, Jun ^r .,	10	8	0
5	Samuel Stebbins,	9	11	9	15	John Burt, Sen ^r .,	5	4	10
6	James Stephenfon,	1	4	1	16	James Petty,	4	6	0
7	Benjamin Knowlton,	5	11	0	17	Quartermaster Colton,	25	7	3
8	Joseph Stebbins,	15	12	0	18	James Munn,	1	12	5
9	Obadiah Miller, Jun ^r .,	0	8	9	19	Joseph Ely,	1	5	0
10	Ebenezer Jones,	6	7	10	20	Widow Sikes, Sen ^r .,	9	6	6

The list of the first division is from the records kindly furnished by Clerk Folsom of Springfield; those of the second from Stebbins' Wilbraham, page 196. A glance at ancient deeds will identify many of these lots. Those drawing lots in Ludlow in both divisions are starred in the first. The discrepancy in names and amounts may occur from a variation in the draft, first placed in good shape for preservation a hundred years after the allotment, or from an error on the part of copyists, or from former misprints. Lots No. 33 to 39 were not far from Gilbert Atchinson's house; the school lot, No. 81, was in the range of the present Center school-house; 66 was near S. P. Parsons', and 104 passed through D. K. Paine's farm. Others can be readily traced. For a long period the commons were free plunder, so far as pasturage, wood or herbage were concerned.

The committee to run the outward and inward common line was Capt. Nath^a. Downing, Henry Burt and Pelatiah Glover, the latter to arrange for a meeting of the committee. The allotment was made March 13, 1693. The commons are said to have extended four miles and forty rods to the Chicopee River.

C. (See pp. 17-19.)

LUDLOW—"BURIAL HILL OF THE PEOPLE."

In response to a note of inquiry sent to the mayor of Ludlow in England, the following very pleasant and hearty letter was received early in January:

LUDLOW, Shropshire, England, December 21, 1874.

Sir:—I have received your letter of the 5th instant, and I have

made enquiries upon the subject about which you write. I am afraid there is no record of the origin of the name of your town here;—those with whom I have conversed think that it may either have been taken from some *person* of the name of Ludlow, who accompanied the first settlers, or from a noted republican of that name, or from the fact that Milton, the poet, whose republican opinions were well known, was connected more or less with our town. But this is all conjecture.

I am sending you by book-post a small sketch of our town. The real history of Ludlow, which is an 8vo. volume of 500 pages, and written by Thomas Wright, the antiquary, is very interesting, but too large to send.

Ludlow is said to be a Saxon word—Low or “Hlaw,” signifying a hill or tumulus, and “Lud” or “Lude” may be the name of a person:—London is said to be the Luds’ town;—or it may be a name signifying a number of people: the word “lewd” having been originally applied to “common people” not necessarily wicked, or lawless.—In Wiclif’s New Testament, Acts ix., verse 13, the apostles are called “unlettered, and lewed.”

The word Ludlow may thus mean “the grave, or burial hill of the people.” A tumulus formerly existing in the present church-yard was lowered in A. D. 1199, and bones of three men were discovered, who were made out to be Irish saints. They are now supposed rather to have been Roman or Celtic remains. There is a place called Ludford just below the hill on which Ludlow is built;—on the other side of the river Teme.

If I can afford you any further information I shall be happy to do so.

I am, sir, yours faithfully,

JOHN ADNEY, Mayor of Ludlow.

ALFRED NOON, Esq.

D. (Pages 32, 33.)

These lines were written on the sudden and mysterious death of Messrs. Jedediah Paine and Solomon Wright, who were drowned as they were attempting to cross over a mill-pond, in South Hadley, December 23, 1789. They belonged to Ludlow.

(Come all my friends and hear me tell
Of two young men, what them befell)
Two smart young men, who died of late
'Twill make the hardest heart to ache.
These two young men to Springfield went,
To trade it was their full intent;
We hope and trust they want to blame,
But every thing did them detain.

The afternoon being almost gone,
 They left the town and so went on,
 Across the river for to gain—
 But dark commenced on Springfield plain.
 For to go home they were debar'd,
 Not having money to pay their charge :
 A cart and oxen they both had—
 To cross the river made it bad.
 This being the last day of the week,
 Which for their homes made them to seek,
 They dropped their teams and stayed that night,
 And started home by the morning light.
 They both went home we well do know,
 And to their business did go ;
 Not in the least were they afraid,
 But soon went where they were betray'd.
 He who complained was much to blame,
 But we shall not declare his name ;
 We hope repentance he will have,
 Before he comes down to the grave.
 But to declare what I intend,
 A special writ for them was sent ;
 December the 23d day,
 They went to court, as many say,
 They were detained there that day,
 Had both the fine and costs to pay ;
 But soon appeared there a man,
 Who gave his note for both of them ;
 These two young men sat out for home,
 Not thinking death would so soon come,
 They both were seen before 'twas night,
 Just as the sun went out of sight :
 Like two young roes run down a hill
 And steering right towards a mill,—
 They left the bridge, we well may know
 It was before determined so.
 The ice was thin, they both sunk down,
 Young people hear the solemn sound ;
 Grim death did clasp them in his hand—
 O, who is he can death withstand,
 These young men's hats next day were found,
 Which soon alarmed all the town ;
 Ten in the morning they were found,
 Laid their cold bodies in the ground.
Solomon Wright and Jede. Paine,
 So this is true these were their names ;
 Thus in the heat of youthful blood,
 They perished in the flowing flood.
 Their souls are gone to God the just,
 Who form'd them first out of the dust.

It may be remarked that these lines were attributed to one Collins Hill, who was soon after warned out of town, though probably not because of the extent of poetic talent. Indeed, while the committee were making inquiries respecting antiquities, a veteran lady informed them that she knew of no poetry on the matter, but "there was some *varses* writ about it."

E.

A church letter of y^e olden time may be of interest. The following was found among Mr. Steward's papers.

To the Church of Christ in Ludlow

REV^d & BELOVED:—These may certify that Sabrina Wilson, the Wife of John Wilson has been admitted as a Member in full Communion with the 2^d Church of Christ in Chatham. While with us, she walked, so far as appears agreeably to her Christian profession. She is therefore with the consent of the Brethren recommended to your christian watch communion and fellowship in all gospel Ordinances as a meet member of the Church of Christ.—Wishing that grace mercy and peace from the glorious head of the Church may be multiplied to you & the Church universal & asking your prayers for us We subscribe ourselves yours in the faith of the gospel.

DAVID SELDEN

Pastor of the 2^d Church in Chatham.

Chatham, 22 February, 1798.

ENDORSEMENT:—"Read and voted Admission, according to the Design of the Contents April 29th 98, and M^{rs} Wilson *received* to our *Watch* and *Fellowship*."

A. STEWARD.

F.

The following letter, written at the opening of the century, will be appreciated as a sample of the style epistolary of those days. It is directed to "Dr. Sylvester Nash Ludlow."

Wilbraham Feby 4 1800

Sir it was with the greatist pleasure that I Received your letter dated November 2th Informing me of your health you gave me some encouragement of coming to se me before long it is now 7 or 8 month fins I have seen you if I ant mistaken I expected to receive a visit from you before now but it don t come. I hope that you have not forgot us I want to se you very Mutch and so do your acquaintance I hope to receive a visit from you before long we are all well at present and I hope

to hear of your good health and your family. I have nothing at present to write only I want to tell you very much. I wrote this in a hurry you must excuse my bad writing and so I must wind off.

I am your friend and well wisher,

LUKE BREWER

If you can read it
I shall be glad.

There can be little question as to the desire for a visit. What, however, was the occasion for the effusion on the third page is hardly so evident. It reads thus :

down	see	you	me
and	may	love	not
up	you	I	you
read	and	that	and

G. (See page 27.)

The following lines are attributed to Mr. Gad Lyon. He evidently courted the muses to some purpose.

REFLECTIONS.

ON THE MORNING OF JAN. 1st 1804.

WHEN the kind goddess sleep all eyes did close,
And mortals all lay rapt in soft repose ;
No voice was heard to whisper thro' the gloom
But all was hushed and silent as the tomb.
Then, then without a groan, the aged year,
Did tremble, totter, fall and disappear ;
Compell'd by Fate to pass that solemn bourn,
From which no period past can e'er return.
Which proves this truth most clear to reason's eye,
That time itself, like mortal man, must die.
How many millions of the human race,
Which hailed the morn when the past year took place ;
Whose healthful days and prospects of delight,
Made them forget that it would e'er be night ;
By death's destroying scythe have been cut down,
Whose bodies now lie slumbering in the ground.
How many millions on this morn, appear
To wake and rise and with a happy year,
Before December's cold and freezing breath,
Shall hasten to the shades and taste of death.
Who now like thoughtless sheep, no danger fear,
Nor dream the fatal messenger so near.
Since 'tis our fate for to resign our breath,
And pass the solemn, lonely vale of death,
Let wisdom's choicest dictates rule our heart,
And never from her sacred rules depart.

Then should heaven's thunders shake the starry roof,
 And forked lightnings lick our spirits up ;
 Should trembling earth her opening jaws extend,
 And we into that fatal gulph descend ?
 Should rapid whirlwinds sweep the forest clean,
 And we fall victims in that awful scene ?
 Should inundations deluge all the plain,
 And should we be among the thousands slain !
 Should pestilence walk dreadful o'er the land,
 And with a stern decree our lives demand !
 Should blazing comets, in their raging ire,
 Draw near and set this trembling world on fire,
 'Twould only waft us to the blest abode,
 And place us in the paradise of GOD.

II.

A TAX BILL OF 1815.

JOHN SIKES

Your Taxes for 1815 are,

	<i>D.</i>	<i>C.</i>	<i>M.</i>
STATE TAX,	2	13	
TOWN, do,	3	60	
PARISH, do.	2	18	
SCHOOL, do.	4	92	
COUNTY, do.	2	32	
	\$15	15	

CALVIN SIKES, *Collector.*

Rec'd Payment, pr WILLIAM PEASE.

I.

THE MILITIA.

A notice of the once famous Ludlow militia was inadvertently omitted in the pages of the town annals. The time in which they figured was mainly from 1820 onward to 1843. In the earlier days of this period the training was under the State militia law, compelling all within a certain age to bear arms at stated times. The company was then called by the graphic title of "Flood-wood." On one occasion somewhere about the '30's a notable occurrence took place. The captain having tendered his resignation, the duties of command rested on the highest lieutenant, who happened to be John Miller. Orders having been sent from the head-quarters in Springfield for general muster, Miller warned his company, trained them at the usual place, Ely Fuller's (A. P. Chapin's now), and proceeded to the place of rendezvous. By the rank of the captain the company had a certain position in the regiment, but as Ludlow was then, as now, out in the woods, the colonel proposed to put Miller's men in an inferior position. Having first tested the spirit of his men, Miller informed the colonel that he must have his rightful position or none, and the position was that belonging to the captain whose command he represented. His demands not being allowed, he gave a signal to his men and their musicians (the best in the regiment) and led them away from the place of muster to the sound of fife and drum. Unfortunately, and wholly without intention on the part of Lieut. Miller, the signal was given and obeyed during the service of prayer. As a result the officer was court-martialed and deprived of commission for three years. It was in this interim that Dr. Foggus was elected captain,* Miller's sentence having prevented the first choice of the men from consummation. When the time was up, however, Miller was triumphantly elected captain, from which position he rose to be eventually lieutenant-colonel, commanding a regiment. Later he was chosen captain of a picked company of militia, called light infantry, which consisted of something like sixty men.

J. (See page 69.)

THE OAKLEY BALLAD.

(WRITTEN BY A YOUNG MAN IN HIS TEENS, AND SUNG WITH WAILES AT MANY A FIRESIDE IN TOWN.)

Come old and young, list to my song,
While I its mournful strains prolong,

*See page 55.

Of a young girl—come hear me tell—
Who did awhile in Jenksville dwell.

When young her mother did her give
Unto her friends a while to live,
And from her mother far she come
With stranger friends to make her home.

But soon these friends did falsely prove,
And showed to her no former love,
For she by them was cruel used,
And by her mistress was abused.

A toilsome task she had to do
Ere to the factory she did go ;
And when into her room she went,
The cruel thong she often felt.

Her cheeks soon lost their rosy hue,
And she most melancholy grew ;
And when these gloomy thoughts did rise,
The tears oft started from her eyes.

She told her mates within the mill
She did herself intend to kill,
And unto them these words did say,
Upon her last ill-fated day :

“I have a mother—lovely too—
O did she but my treatment know !
For me she'll weep when I am gone ;
But all in vain—I can't return.

“Sorrow hath all my joy bereft
Since I my dear, dear mother left :
But me no more she'll ever see,
For with the dead I soon shall be.”

The bell had tolled the hour for noon
When she, down-hearted, left her room,
And on the river bank she went
For to accomplish her intent

The flowing deep soon o'er her closed,
And she in silent death reposed ;
But none were there to view the scene
Of her while struggling in the stream.

The news soon spread that on that day
Elizabeth had gone away,
When search was made for her in vain,
No tidings of her could they gain.

A fortnight near had rolled its round,
Ere they her lifeless body found ;

Then flocked the people to the shore,
To view the orphan girl once more.

Then in the coffin her they laid
And one short solemn prayer was said ;
Then to the church-yard's lonely place
They carried her for earth's embrace.

Months passed by—her mother came
To view her darling child again ;
Her heart within her breast beat high
As she unto the place came nigh.

And when the horrid news was told,
Her cheek turned pale, her blood ran cold ;
Both night and day she did lament,
And she almost distracted went.

Elizabeth was fair and mild ;
Her character was undefiled ;
Her mind was free, her voice was sweet,
Her heart was void of all deceit.

Her age was scarcely four and ten,
And she by many loved had been ;
And many mourned the shocking fate,
And oft this mournful tale relate

No marble stone of sculptured name
Doth mark the spot where she is lain,
And her none evermore will see
Until they reach eternity.

K.

SUCCESSION OF CONGREGATIONALIST MINISTERS, INCLUDING SUPPLIES.

Installed.	Commenced.	Left.	Installed.	Commenced.	Left.
Peletiah Chapin,	1774	1775	1835 David R. Austin,	1835	1837
David Haskell,	1784	1786	1839 Alonzo Sanderson,	1839	1843
Aaron Woodward,	1789	1793	1843 J. W. Tuck,	1843	1859
1793 Antipas Steward,	1793	1803	Warren Mayo,	1859	1862
Elijah Hedding,	1810	1811	1864 Chester Bridgman,	1864	1866
Alexander McLean,	1813	1816	1866 C. L. Cushman,	1866	1874
1819 Ebenezer B. Wright,	1819	1825	1875 S. V. McDuffee,	1874	

L.

SUCCESSION OF METHODIST MINISTERS, LUDLOW CENTER.

(SINCE ORGANIZING THE PRESENT CHURCH.)

1826 Wilbur Fisk, D. D.	1830-1 Samuel Davis.
1827 Isaac Jennison.	1832 Salmon Hull.
1829 Aaron Wait.	1833 Paul Townsend.

1834 Charles D. Rogers.
 1835 Amasa Taylor.
 1836-7 Philo Hawks.
 1838 Charles Virgin.
 1839-40 James Nichols.
 1841 William Campbell.
 1841-2 John W. Dadmun.
 1843 William A. Clapp.
 1844 William Fleining.
 1845 Asa Barnes.
 1846 Ephraim Scott.
 1847 Luther B. Clark.
 1848-9 John Caldwell.
 1850-1 Moses Stoddard.

1852-3 James W. Mowry.
 1854-5 Kinsman Atkinson.
 1856 Nathan A. Soule.
 1857-8 Franklin Fisk
 1859-60 George Prentice.
 1861 William G. Leonard.
 1862-3 Daniel K. Banister.
 1864-6 William J. Pomfret.
 1867-8 Levin A. Bosworth.
 1869 Jonas M. Clark.
 1870 John W. Lee.
 1871-2 John W. Merrill, D. D.
 1873-4 Alfred Noon.

M.

SUCCESSION OF MINISTERS AT JENKSVILLE.

(M. E.,—Methodist Episcopal. Cong.,—Congregational.)

1841-2 B. F. Lambord, (M. E.)	1860-1 Geo. E. Chapman, (M. E.)
1846 Daniel E. Chapin, (M. E.)	1862 John Noon, (M. E.)
1847 David Sherman, (M. E.)	1863 J. A. Kibbe, (M. E.)
1848 Z. A. Mudge, (M. E.)	1868 A. Gardner, (Cong.)
1848 William Hall, (Cong.)	1872 H. E. Crocker, (M. E.)
1857 W. H. Daniels, (M. E.)	1873 J. A. DeForest, (M. E.)
1858 David K. Merrill, (M. E.)	1874 Timothy Lyman, (Cong.)
1859 L. R. S. Brewster, (M. E.)	

This list is defective, as there seem no records accessible.

N.

DEACONS OF THE CENTER CONGREGATIONALIST CHURCH.

*Jonathan Bartlett, (?)	Chosen.
*Timothy Keyes,	1824 *Joseph Miller,
*Jonathan Clough, (?)	1824 *Ashbel Burr.
*David Lyon,	1839 *Alva Sikes,
*Job Pease,	1848 Elisha T. Parsons,
*Stephen Jones,	1853 Oshea Walker, (left town)
*Benjamin Sikes,	1854 *George Booth,
*Oliver Dutton,	1866 Henry S. Jones,
	1866 George R. Clark.

*Deceased.

O.

PARISH CLERKS, CONGREGATIONAL CHURCH.

(Since the organization.)

Theodore Sikes, 1835-6, 1842-5.	B. F. Barr, 1865-8.
Simeon Jones, 1837-41, 1846-8.	Edwin Booth, 1868-9.
Chauncey L. Buell, 1849-50.	Gillen D. Atchinson, 1870-2
George Booth, 1851-64.	J. O. Kendall, 1873-5.

P.

MODERATORS OF TOWN MEETINGS.

Name.	Times Served.	Name.	Times Served.
Moses Bliss,	1	Noah Clark,	6
John Hubbard,	3	Timothy Nash,	13
Joseph Miller,	24	Ashbel Burr,	3
Jonathan Bartlett,	8	Theodore Sikes,	4
Joseph Hitchcock,	10	Alvah Sikes,	3
Jeremiah Dutton,	3	Alexander McLean,	2
Abner Hitchcock,	1	Paoli Lathrop,	1
Joshua Fuller,	3	Dr. Elijah Caswell,	1
James Kendall,	28	E. T. Parsons,	30
Joel Nash,	22	John Gates,	2
Gideon Beebe,	1	Nathaniel Chapin,	3
Israel Warriner,	14	Henry Fuller,	1
John Jennings,	18	Col. John Miller,	9
Jonathan Burr,	13	Dennis Knowlton,	1
Eli Putnam,	7	Eli M. Smith,	15
Dr. Francis Percival,	1	John B. Alden,	1
John Miller,	1	Jerre Miller,	2
Dr A J Miller,	4	Dr. W. B. Alden,	2
Elisha Fuller,	1	George Booth,	3
Oliver Dutton,	27	William Ray,	1
Benjamin Sikes,	1	Alanson Pool,	1
Jonathan Clough,	2	Dr. T. W. Lyman,	1
Sherwood Beebe,	4	Artemas H. Whitney,	1
William Pease,	28	Henry Charles,	1
Ezekiel Fuller,	2	Edmund Bliss,	1
Increase Sikes,	1	John P. Hubbard,	3
Gad Lyon,	3	Chauncey L. Buell,	5
Dr. Simpson Ellis,	2	Francis F. McLean,	1
Joshua Fuller,	2		

Q.

TOWN CLERKS.

The following have acted as Town Clerks :

Benajah Willey, 1774-5.	Theodore Sikes, 1830, 1833-5, 1839-41.
Jeremiah Dutton, 1776-9.	Dr. Washington B. Alden, 1832, 1836-8.
Dr. Aaron J. Miller, 1780-2	Samuel S. Bucklin, 1842.
Samuel Arnold, 1783-5, 1788.	Dennis Knowlton, 1813-5.
Elisha Fuller, 1786.	Maj. John P. Hubbard, 1815-53, 1856-61,
Solomon L. Fuller, 1787.	1864.
John Jennings, 1789-92, 1794-5, 1798-9.	George Booth, 1855.
Plynn Sikes, 1793, 1797.	Albert Fuller, 1862-3.
Increase Sikes, 1800-8.	George E. Root, 1865
Ely Fuller, 1809-29, 1831.	Benjamin F. Burr, 1866.

R.

SELECTMEN.

The following have been chosen to serve as the town fathers. To the names is appended the number of years of service, so far as ascertained :

Aaron Ferry,	2	Elias Frost,	5
Abner Sikes,	12	Asahel Rood,	5
Joseph Miller,	6	Gordon B. Miller,	3
Joseph Hitchcock,	2	Theodore Sikes,	4
Joshua Fuller,	1	Elam Wright,	1
John Hubbard, Jr.,	2	Chester Sikes,	8
Benajah Willey,	1	Elijah Fuller,	1
Jonathan Bartlett,	2	John Town, Jr.,	1
John Sikes,	3	John Gates,	7
Moses Wilder,	1	William Ray,	11
Timothy Keyes,	2	Waterman Fuller,	3
Jeremiah Dutton,	1	Dan Hubbard,	5
Joel Nash,	6	Daniel King,	1
Israel Warinner,	7	Artemas H. Whitney,	12
James Kendall,	2	Edmund W. Fuller,	2
Samuel Arnold,	1	John Miller,	6
Isaac Brewer,	1	Elijah Plumley,	3
Jonathan Burr,	9	David Lyon,	2
Samuel Frost,	6	Alva Sikes,	2
Dr. Francis Percival,	4	Elisha T. Parsons,	2
Aaron Colton,	3	Jerre Miller,	5
— Ephraim Chapin,	2	Henry Fuller,	3
Benjamin Sikes, Jr.,	9	Willis Keyes,	1
Plynn Sikes,	1	Homer Lyon,	1
Eli Putnam,	1	Aaron Davis,	2
Lt. Joseph Munger,	2	Seth J. Bennett,	1
Sherwood Beebe,	6	Simeon Jones,	2
Job Pease,	1	Elijah G. Fuller,	1
Timothy Nash,	14	Benjamin Sikes,	7
Jonathan Sikes,	4	Gilbert E. Fuller,	6
Gad Lyon,	2	Roderick Collins,	4
Ezekiel Fuller,	1	Jacob S. Eaton,	2
Gates Willey,	7	F. F. McLean,	3
Joseph Miller,	1	Henry Charles,	1
Joshua Fuller,	5	John P. Hubbard,	2
Daniel Sprague,	2	Samuel White,	9
Nathaniel Lyon,	1	Eli M. Smith,	3
Titus Hubbard,	1	Reuben Sikes,	3
Nathaniel Lyon,	1	John Ray,	2
James Sheldon,	1	Chamncey L. Buell,	1
Ashbel Burr,	13	David C. Jones,	1
John Dorman,	10		

S.

ASSESSORS.

The following have served the town in the capacity of Assessors, each the number of years indicated :

Joseph Jones,	1	Dr. Simpson Ellis,	1
John Hubbard, Jr.,	5	Elias Frost,	4
Joseph Hitchcock,	5	James Sheldon, Jr.,	6
Isaac Brewer, Jr.,	2	Dr. Elijah Caswell,	1
Benajah Willey,	2	William Brainerd,	6
Joshua Fuller,	1	Ely Fuller,	7
Jonathan Bartlett,	1	Theodore Sikes,	9
Jonathan Lombard,	1	Elijah Fuller,	5
John Sikes,	5	Alva Sikes,	10
Samuel Arnold,	6	John Moody,	2
Jeremiah Dutton,	2	Ira Stacy,	1
Oliver Chapin,	1	Nathaniel Chapin,	6
Ezekiel Fuller,	2	Sumner Chapin,	1
James Kendall,	2	Joseph Miller,	1
Joel Nash,	3	Charles Alden,	7
Solomon L. Fuller,	1	Elihu Collins,	1
John Jennings,	2	Elisha T. Parsons,	4
Samuel Scranton,	1	Henry Fuller,	3
Ephraim Chapin,	2	Dr. Washington B. Alden,	3
Plynn Sikes,	7	John Miller,	3
Gideon Beebe,	1	Alva Sikes,	6
David Lyon,	2	George Booth,	7
Aaron Colton,	1	Simeon Jones,	3
Jonathan Burr,	2	Dennis Knowlton,	3
Dr. Francis Percival,	2	Jerre Miller,	6
Gad Lyon,	8	John P. Hubbard,	6
Increase Sikes,	6	Eli M. Smith,	1
Timothy Nash,	3	Charles Bennett,	2
Peter Damon,	1	Dr. William B. Miller,	1
Joseph Miller, Jr.,	1	Aaron Davis,	3
Dr. Aaron T. Miller,	1	Seth J. Bennett,	1
Samuel Frost,	1	William Ray,	2
Benjamin Sikes,	2	Elijah C. Eaton,	4
Eli Putnam,	1	Albert Fuller,	8
Sherwood Beebe,	4	Jeremiah Dutton,	1
Stephen Jones,	2	Lucien Cooley,	1
Jonathan Sikes,	4	Adin Whitney,	6
Oliver Dutton,	2	James W. Kendall,	1
Ezekiel Fuller,	2	Jacob S. Eaton,	2
Asa Pease,	1	Reuben Sikes,	4
Gates Willey,	14	Francis F. McLean,	2
Lemuel Keyes,	3	David K. Paine,	3
Joshua Fuller,	3	David C. Jones,	2
Calvin Sikes,	1	Henry S. Jones,	1
Daniel Sprague,	1	Jere Dutton,	1

Jackson Cady,	2	Charles W. Alden,	2
Charles S. Bennett,	1	Austin F. Nash,	4
Davenport L. Fuller,	2	Edward E. Fuller,	4
Norman Lyon,	2		

T.

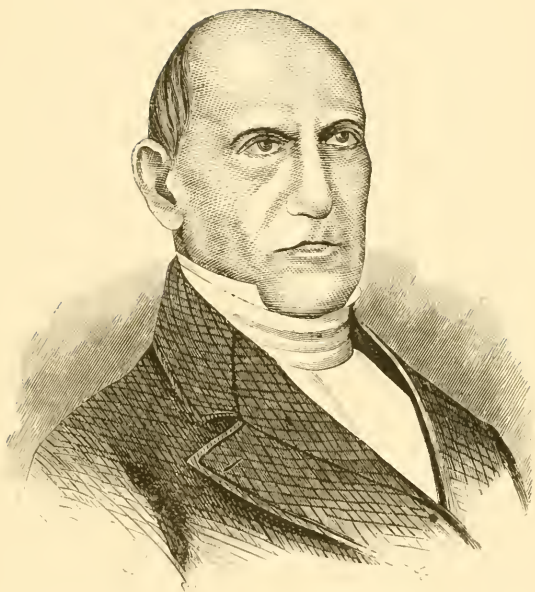
REPRESENTATIVES TO THE GENERAL COURT.

1784. Capt. Joseph Miller.	1831. Theodore Sikes.
1785. Capt. Joseph Miller.	1835. Theodore Sikes.
1787. John Jennings.	1836. Theodore Sikes.
1800. Elisha Fuller.	1837. Joseph Bucklin.
1801. Dr. Aaron J. Miller.	1838. Joseph Bucklin.
1802. Dr. Aaron J. Miller.	1840. Dennis Knowlton.
1806. Gad Lyon.	1842. Dennis Knowlton.
1807. Increase Sikes.	1843. Dennis Knowlton.
1808. Gad Lyon.	1844. Dennis Knowlton.
1809. John Jennings.	1845. Artemas H. Whitney.
1810. Gad Lyon.	1846. Artemas H. Whitney.
1811. Sherwood Beebe.	1847. Artemas H. Whitney.
1812. Ely Fuller.	1848. Eli M. Smith.
1813. Ely Fuller.	1819. Alva Sikes.
1814. Ely Fuller.	1854. John P. Hubbard.
1815. Ely Fuller.	1855. Jerre Miller.
1827. Ely Fuller.	1856. Elisha T. Parsons.
1829. Rev. Alexander McLean.	1857. Elisha T. Parsons.
1830. Dr. A. J. Miller.	1859. Albert Fuller.
1831. Theodore Sikes.	1862. Hezekiah Root.
1832. Theodore Sikes.	1865. Jacob S. Eaton.
1833. Theodore Sikes.	1872. Reuben Sikes.

U.

SCHOOL COMMITTEE, WITH YEARS OF SERVICE.

Rev. E. B. Wright,	1	Dr. H. M. T. Smith,	1
E. T. Parsons,	13	J. H. Wilcox,	1
Charles Alden,	8	Gilbert Pillsbury,	12
Joseph Miller, 2d,	1	E. C. Eaton,	1
Rev. D. R. Austin,	2	Rev. Franklin Fisk,	1
Rev. Salmon Hull,	1	Dr. Robert Wood,	1
Harmon Booth,	2	Chauncey L. Buell,	11
Dr. W. B. Alden,	7	Rev. George Prentice,	1
Alva Sikes,	1	Warren D. Fuller,	3
Nathaniel Chapin,	1	George R. Clark,	1
Abner Cady,	1	Rev. W. J. Pomfret,	8
George Booth,	18	J. Osman Kendall,	5
Rev. A. Sanderson,	2	Adin Whitney,	1
Albert Clark,	1	Rev. A. Gardner,	1
Rev. J. W. Dadmun,	1	Rev. H. E. Crocker,	1
Dr. William B. Miller,	5	Rev. C. L. Cushman,	1
Theodore Sikes,	1	Rev. Alfred Noon,	1
Rev. J. W. Tuck,	4		



A. J. Miller

DR. AARON J. MILLER,

THE FIRST PHYSICIAN IN THE TOWN. (See page 135.)



V.

GRADUATES.

The following natives of Ludlow have received diplomas from institutions of learning :—

Jennie E. Banister (now Fuller), Wilbraham Academy, 1862.
 Rev. Ephraim Chapin, Williams College, 1814.
 Rev. Joel Chapin, Dartmouth College.
 Sumner Bodfish, West Point Military Academy.
 Lucinda Damon, Wilbraham Academy.
 William A. Fuller, Wilbraham Academy, 1867.
 Henry A. Hubbard, Union College, N. Y.
 Rev. Dargo B. Jones, Miami University, Ohio.
 Rev. Simeon Miller, Amherst College, 1840.
 Dr. William B. Miller.
 Matilda Munsing, Westfield Normal School 1871.
 Henrietta D. Parsons (now Howell), South Hadley Female Seminary.
 Julia T. Parsons (now Bodfish), South Hadley Female Seminary.
 Rev. Orin Sikes, Union College, Maine.
 John Stacy, Yale College.
 Elizabeth Swan, Westfield Normal School, 1871.
 Rev. Alvin E. Todd, Yale College, 1871.

W.

PHYSICIANS.

Aaron John Miller. (See Genealogies.)	Estis Howes.
Francis Percival	Elijah Caswell.
Benjamin Trask (1777).	Washington B. Alden.
—— Wood.	—— Bassett.
Simpson Ellis.	R. G. English.
David Lyon. [ard's daughter.	William B. Miller.
Sylvester Nash, married Rev. Mr. Stew-	Henry M. T. Smith.
Philip Lyon (1802).	—— Smith.
—— Taintor.	Robert Wood.
—— Sutton.	—— King.
—— Munger.	Benjamin K. Johnson.
—— Hamilton.	Horace B. Miller.

X.

POSTMASTERS.

AT LUDLOW.

Benjamin Jenks.	Louis Harrington.
S. B. Stebbins.	Eli M. Smith.
Jerre Miller.	David Joy.
Walter Miller.	

AT LUDLOW CENTER.

Mrs. Susan A. Chapin.

Y.

PRESENT TOWN OFFICERS.

(FEBRUARY, 1875.)

Clerk and Treasurer.—Benjamin F. Burr.*Selectmen.*—Samuel White, John Ray, David C. Jones.*Assessors.*—Edward E. Fuller, Austin F. Nash, Reuben Sikes.*School Committee.*—Third year, vacancy; second year, J. Osman Kendall; first year, Rev. Alfred Noon.*Road Commissioners.*—Third year, Elijah Plumley; second year, Samuel White; first year, Silas Billings.*Constable and Collector.*—Charles S. Bennett.*Field Drivers.*—Edmund W. Fuller, William H. Pease, Austin F. Nash, John Hobson, Oscar Wood, James W. Kendall, Adelbert L. Bennett, Edward Stewart, William H. Whitney, John Gates.*Surveyors of Wood and Lumber.*—Philo A. Harris, D. L. Beckwith, Warren D. Fuller, Ashbel P. Chapin, Elliott O. Alden, Henry I. Carver.*Fence Viewers.*—Lucius Simonds, James W. Kendall, Elijah Plumley, Alexander Whitney.*Special Constables.*—Charles W. Alden, Alanson Pool, Elihu J. Sikes, Edmund W. Bliss, A. P. Chapin, Justus B. Alden, Albert Fuller.*Scaler of Weights and Measures.*—Warren D. Fuller.*Public Weigher.*—David Joy.*Tithing-Men.*—John Hobson, Jr., Reuben Sikes, Cyril A. Southworth.

Z.

FEATS OF STRENGTH.

Dexter Lyon, Homer Lyon, David Lyon, Selah Kendall, Isaac Sheldon and others were associated together at one time. A gentleman who was visiting at Dr. Alden's was introduced as a celebrated wrestler. A ring was quickly formed, and David Lyon, one of the smallest men, was appointed to try his hand with the champion, and also that others might learn his methods. When they were ready to take hold the stranger said to Dr. Alden, "You go the other side of the house and see where he strikes." But instead of sending David to the other side of the house the champion found himself lying upon his back. Picking himself up he wanted to take hold again. David said to him: "You acknowledge you were fairly thrown, don't you?" "O yes," said he. "Well," replied David, "it is no object for me to take hold of a man whom I can throw as easily as I can you."

Titus Pomeroy, a somewhat noted wrestler, claimed to throw everybody about South Hadley Falls. Finally William Miller, son of Dr. A. J. Miller, was persuaded to go over and try his hand with him. When Miller was introduced, Pomeroy said: "Is that the man you

have brought to wrestle with me? I could eat him up in a minute." They took hold. Pomeroy gave him a twitch and swung Miller around behind him. Miller, however, was all ready for him, and tripped both feet from under him, so that he came down in a very unexpected manner. Pomeroy said, as he shook off the dust, "I didn't think that little rascal could throw me."

Titus Hubbard once met a man who claimed a position in the road which was not fairly his, and without ceremony took up the offender bodily and set him aside. Reuben Sikes is said to have repeatedly lifted one end of a very heavy sled-load of green hickory wood.

When Elijah Plumley was a young man he carried upon his shoulder fifty-two quarts, full measure, of the heaviest rock-salt, a mile and a half without resting, and then turned and proposed to those who had wonderingly accompanied him, to return with it before he rested.

¶

AA.

EPITAPHS.

[From old Center yard.]

This stone is erected
to the memory of a son
and a Daughter of Capt
Joseph and M^{rs}. Mary
Miller (viz) Wilder, who
died Oct 13 1786 in the 5
year of his age.
And Joanna who died Dec
10, 1787, in the 3 year of her age.

When death receives the dire command
None can elude or stay his hand
Nor can a hope or beauty save
From the dire conquest of the grave.

[From North yard.]

In memory
of M^{rs} Sarah
wife of M^r
Timothy Root
who died
Mar 3
1785 in
her 44 year
Also
an Infant bury
-ed by her
side

[From North yard.]

In memory of Lieut
JOHN SIKES who died
July 27, 1807 in the
60 year of his age.

Friends nor physicians
could not save
This mortal body from the grave
Nor can the grave confine it here
When Christ commands it to appear.

[From North yard.]

In memory of
M^{RS} HANNAH SIKES
the wife of
Mr Benjamin Sikes
who died Apr 17 : 1790
Aged 84 years

Life is uncertain
Death is sure
Sin is the wound
& Christ the cure

[From East yard.]

Mr. David Paine

Departed this
Life July 2nd
1807 (by a cart
wheel runing acrofs
his breast: he expired
instantly) Æt. 70

He was a friend
to Religion &
Piety.

Return my friends without a tear
Devote your lives unto God's fear:
That you with him may always live
This is the last advice I give.

[From East yard.]

In
memory of
NICHOLAS DANIELS
who died
April 26, 1827
Æt. 65

[From East yard.]

Mrs
Mahitable
wife of
Rev Ephraim Scott
died
May 25 1831
Æ 34

There is rest in heaven.

[From old Center yard.]

In memory of Mr.
Cyprian and Mrs.
Lucy Wright
who died as follows
viz. She died
August 22nd 1794
in the 37th year
of her age
he died Jan 7th
1779 in the 45th
year of his age.

Kind reader, when these lines you see
Think how uncertain life may be :
We once had life & health like you
But now have bid the world adieu.

[From old Center yard.]

In Memory of Chester
the Son of M^r Asa & M^{rs}
Sarah Dodge who Died
Sept^m 11th 1805, aged 3
years 4 Months & 18 days

*With dysentery & with worms
God did Death licence give
To take my precious Soul away
And say I should not live.*

[From old Center yard.]

In memory of
Doc^r Philip Lyon
who died July 26
1802 aged 40 years
Who after having
experienced the
sweets of connubial
bliss died leaving no
family. his amiable
consort died at Ran-
dolph Oct 1801.

[From old Center yard.]

Sacred to the
memory of Cap^t
Joseph Miller,
who departed this
life at West Spring
field April 3 1803
Aged 79 years.

Praises on tombs are
titles vainly spent,
A mans good name is
his best monument.

[From old Center yard.]

In memory of
MR GAD LYON
who died
Dec 26, 1815
aged 47 years.;

Depart my friends
dry up your tears
Here I must lie
till Christ appears.

[From old Center yard.]

SACRED TO THE MEMO
RY of Mr^s Mary wife of
Mr Leonard Miller who died
in Childbed June 6th 1790
in the 38th year of her age
Besides a birth and she left 8 small
Children to mourn her untimely fa

te

[From North yard.]

In memory of
M^{rs} Anna ^ey wife
of M^r John Sikes
who died June 9
1772 in ^ey 23rd Year
of her Age

Boast not thyself
of tomorrow for
thou knowest not
what a day may
bring forth.

[From North yard.]

In memory of

Mr ABNER SIKES

who died

Jun 24th 1800

in the 70 year

of his age

Our age to Seventy
years are set
& not but few who
to them get

[From North yard.]

In Memory of

Mrs MARY SIKES

wife of

Mr Abner Sikes

who died

March 10th 1818

85 years
Æt

by faith in Christ
I left this Stage

[From North yard.]

Submit dau^{tr} of Mr

Reuben & Mrs Mary

Chapin was born

July 3^d 1774 & died

Oct 16th 1776

Merick Son of
above Nam^d Chapin

died at Fishkill a e

16 22 Jan 1778 aged

16 Years

[From North yard.]

In Memory of

MISS SARAH SIKES

daughter of

Lieu^t John Sikes &

Mrs Sarah his 2^d

wife who died Sep^t

19th 1806 aged 20

years ——— .

The longest life must have
an end
Therefore beware how
time you spend

[From North yard.]

In Memory of
M^R BENJAMIN SIKES
who died

August 2^d 1781

Aged 77 years

Death is a debt
To nature due
Which I have paid
& so must you.

[From North yard.]

In memory of
M^R BERIAH JENNINGS
who died May 12th 1776
in the 45 year of his Age.

BERIAH JENNINGS J^U^R
son of
Beriah & Eunice Jennings
who died Decr 8th 1775
in the 22 year of his age.

Blessed are the dead
which die in the Lord.

BB.

GENEALOGIES.

CHAPIN.—DEA. SAMUEL CHAPIN, first of name in this country; oldest son, Japhet; Japhet's third child, Thomas (b. May 10, 1671, d. August 27, 1755,) married Sarah Wright; 11 children; fourth, named Shem Chapin (son of Thomas and Sarah), b. February 3, 1702, m. pub. December 4, 1752, to Anna Clark of Uxbridge, a widow. Shem resided in Ludlow, Mass., and d. there. Mrs. Ann^e Chapin died in Hadley, æt. 101 y. 8 m. Children—Esther, b. June 17, 1754; Job, b. September 19, 1758; Joel, b. January 13, 1761.

JOE CHAPIN (son of Shem and Anna) was m. January 25, 1790, to Abiah Gilligan of Ludlow (see South Hadley records). Children—Azuba, m. Dea. Colton of Ludlow; had three or four children; Sybel married first Mr. Cox, had one child, and m. second Dea. Root of Greenwich, no children; Aaron, b. March 21, 1781.

JOEL CHAPIN (son of Shem and Anna), m. pub. Nov. 10, 1789, to Eunice Lucretia, daughter of Dea. Edw^d. Chapin of Chicopee. Had three children. "Rev. Joel Chapin died in Bainbridge, N. Y., in 1845, æ 84. A soldier in the Revolution; then a graduate of Dartmouth College in 1791. He settled as a minister in the wilderness, on the Susquehannah, and was faithful as a minister of the gospel" Taken from *New York Observer* of March 27, 1851.

SHEM CHAPIN was in the third generation of Chapins in this country.

SIKES.—BENJAMIN SIKES (1st), d. æt. 77. Children—Benjamin (2d), Abner, John, also four daughters.

BENJAMIN SIKES (2d), had children—Benjamin (3d), Jonathan, Silas, Ithamar, Polly, Margaret, Lucy, Tabitha, Sally, Dolly.

BENJAMIN SIKES (3d), b. 1762, d. 1850. Had children—Catherine, b. 1788; Amanda, b. 1790; Theodore, b. 1792; Lucy, b. 1794; Polly, b. 1797; Benjamin (4th), b. 1799; Adaline, b. 1803; Margaret, b. 1805; Otis, b. 1807; Quartus, b. 1810.

ABNER SIKES had Abner, Increase, Pliny, Mercy, Experience, Lois.

JONATHAN SIKES, b. 1765, had Chester, b. 1789; Vila, b. 1792; Silas, b. 1794; Alva, b. 1796; Increase, b. 1798; Sally, b. 1800; Mary, b. 1802; Oren, b. 1805; infant dau. b. 1807; Reuben, b. 1808; Jonathan, b. 1811; Cyrene, b. 1814; infant dau. b. 1816.

INCREASE SIKES, b. abt. 1760. Had Abner, b. 1805; Lusina, b. 1807; Pamela, b. 1809; Sophia, b. 1812; William, b. 1814; Sophia, b. 1816; Wealthy, b. 1820.

PLINY SIKES had four children—Zenias, b. 1791; Orrin, b. 1792; Arua, b. 1795; Lucinda, b. 1796.

JOHN SIKES, b. 1748, d. 1807. Had ten children—Anna, b. 1772, d. 1776; Calvin, b. 1779; Anna, b. 1781; Clarissa, b. 1782; John, b. 1784; Sarah, b. 1786; Azuba, b. 1788; Eliha, b. 1790; Hannah, b. 1792; Electa, b. 1794.

CALVIN SIKES, b. 1779. Had four children—Calvin, b. 1805; Edward, b. 1808; Joshua, b. 1811; Nancy, b. 1813.

JOHN SIKES, b. 1784. Had seven children, who all left town—Sarah, b. 1803; Caroline, b. 1810; Joseph, b. 1812; Tryphenia, b. 1813; Clarissa, b. 1821; Nancy, b. 1823; Harriet, b. 1829.

MILLER—Ancestry traced back to period of King Philip's war, Thomas M. being killed by the Indians in defense of Springfield, October 6, 1675. Solomon, his grandson, d. August 20, 1760, aet. 30 years.

CAPT. JOSEPH MILLER, b. 1698, d. April 5, 1760.

JOSEPH, son of Capt. J. and Mary Miller, b. May, 1724, d. April 8, 1803; m. Catherine Ferry. Had children, Aaron John, b. January 11, 1750, Sybil, b. 1747. m. Isaac Brewer, d. 1834; Leonard, b. 1752 d. 1828; Martha, m. Levi Bliss; Moses, d. young; Joseph, b. September 1, 1756, d. April 1, 1829; Catherine, d. young; George, b. 1759, d. 1829; Catherine, b. 1764, d. 1852, m. Benj. Sikes; Polly, b. 1766, d. 1855, m. Moses Wood; Margaret, b. 1768, d. 1820.

AARON JOHN MILLER, a physician and surgeon in Revolutionary War, m. Esther Burr; d. at Ludlow, November 4, 1838. Was a member of State Legislature. The following quotation from Palmer Journal illustrates the man:—"The first physician in Ludlow was Dr. Aaron John Miller. He was a very tidy sort of man, distinguished for wearing the highest-priced black broadcloth he could find, and always eating molasses instead of butter on his bread, drinking clear tea and a very little old New England, never any water. He was a rapid talker, made his fever powders of camphor-gum and loaf-sugar, and was never known to hurt his patients with his medicines. He usually walked on his visits to patients, always accompanied by his little yellow dog. He was intolerant of others' opinions, and emphasized his own with frequent thrusts of his cane." The following acrostic, written by him, was found among the papers of his son, the late Gordon B. Miller:—

“Great chief, Columbia venerates thy name,
Europe with awe proclaims thy deathless fame;
On Asia's plains, where priests adore the sun,
Rajahs and nabobs own great Washington;
Grim Afric's sons, who war eternal wage,
Earth's savage nations all revere our sage.

Where Philadelphia graces yonder plains,
 Adorned with laurel our loved hero reigns;
 Serene he guides the helm of every State;
 His skill in war and politics complete.
 Illustrious statesman! thou in virtue's cause
 Now deign'st to sit, the guardian of our laws;
 Graced with the lovely olive branch of peace,
 Thy praise, O Washington, shall never cease!
 On thee this western world have turned their eyes,
 Ne'er to revert them till thou mount the skies."

From a piece of his entitled "Summer Evening Song of Connecticut River," are culled the following stanzas:—

"Flow on, loved Connecticut, majestic and slow,
 And mingle thy waters with ocean below;
 The god of the sea with his brine-dripping bride
 Exulting beholds thee still swelling his tide.

"The sun has gone down and the star of the west
 Is spreading delighted his beams on thy breast,
 While meek Luna, adorned with aspect serene,
 To grace with her graces the beautiful scene.

"I was born near thy marge in the year 'forty-nine,
 And love thee, still love thee and call thee divine;
 Not Ganges, nor Avon, nor Egypt's famed Nile,
 Could ever so sweetly my cares all beguile."

His "Epitaph on Little Bute," a favorite dog of his, is of a different character:—

"Hard was the fate of little Bute;
 With hungry wolves he did dispute;
 Amid the strife of battle din
 Received a grip beneath the chin.

"Adieu my brother of the dust!
 Those savage whelps are doubly cursed;
 With horrid shriek and doleful yell
 I hear them howling now in *Hell*."*

Children of AARON JOHN and ESTHER MILLER—Betsey Elizabeth, b. February 8, 1782, d. September 24, 1872, m. Asa Larned; Asenath, b. June 3, 1784, d. August 4, 1850; Aaron J., Jr., b. April 22, 1787, d. January 12, 1866, m. Theodosia Parsons; Gordon Bliss, b. September 7, 1789, d. July 3, 1874; William Abelard, b. July 30, 1797, m. Nancy Burr; Mary Eloise, b. 1799, d. 1842, m. Harvey Moody.

LEONARD MILLER, son of Capt. Joseph Miller, m. Mary Sikes and Sarah Kellogg. Had children—Moses, Catherine, Orris Ithamar, Polly, Sila, Joseph, Leonard, Susan. MOSES, b. 1778, d. 1855, m. Lucy Jones.

CATHERINE, b. 1780, d. 1854, m. Jonathan Dan.

*A solitary and gloomy swamp thus named, where the wolves used to gather in the night and howl.

ORRIS, b. 1781, m. Willard Munseil.

ITHAMAR, b. 1783, m. Rachel Akers.

POLLY b. 1784, d. 1824, m. Elijah Fuller.

SILA, b. 1785, d. 1859, m. Amos Kendall.

JOSEPH, b. 1787, d. 1871, m. Martha Walker.

LEONARD, b. 1788.

SUSAN, b. 1790, d. 1872, m. Amos Putnam.

JOSEPH MILLER, b. September 1, 1756, m. Mary Wilder, d. April 1, 1829. Had children—Sylvester, b. December 27, 1783, m. Charlotte Little; Joanna, b. September 5, 1785, burnt in a barn, 1787; Joseph, Jr., b. November 28, 1787, m. Dolly Miller, and Electa Barton; Daniel, b. October 30, 1789, m. Pamela Jones and Lucy Smith, d. 1870; Charlotte, b. November 14, 1791, m. Zenas Parsons, d. 1839; John, b. October 26, 1793, m. Lucinda Barton; Maria, b. May 7, 1796, m. Gordon B. Wood; Polly, b. March 23, 1798, m. Zebina Miller.

ITHAMAR, son of Leonard Miller, had children, Charles L., Albert, Harriet, Eliza, Henry.

OBITUARY.

Hon. Charles L. Miller, who dropped dead in the Capitol at Washington, on the 3d of January, was born in Boston in 1808, but moved to Ludlow when about four years of age. His father was Ithamar Miller, a native of Ludlow and brother of Dea. Joseph Miller of that town, and lived on the farm where Daniel Brewer now lives. Removing from Ludlow when Charles was fifteen years of age, the family settled in the State of New York, but subsequently moved to Constantine, St. Joseph County, Mich., where he became a merchant, town clerk, postmaster, and was afterwards elected clerk of the Senate. In 1844 he removed to Colon, and carried on successfully the business of general merchandise. He was elected representative to the legislature in 1853 and 1854, and in 1856 he was elected Judge of Probate and served four years. In 1860, by invitation of Senator Chandler, he took the place of clerk of the United States Senate Committee on Commerce, and during every session since he has been at his post, drawing the text of all the important bills of that Committee. With impaired health he returned to Washington at the beginning of the session, and was at his duties daily. In fifteen minutes after entering the Capitol, on the morning of the 3d, he was found lifeless. Senator Chandler says of him: He was one of the purest and truest men I have ever met in my life. He was universally beloved, and the removal of such a man as Judge Miller seems to be a public calamity.

GEORGE MILLER, son of Joseph and Catherine, m. Esther Cleveland, Eunice Parsons, Mary Lyman. Had children, Seth, Dolly, Zebina, Almira, Esther, Esther 2d, George, Lyman, Edwin, Edwin 2d.

SETH, b. 1790; left town.

DOLLY, b. 1792, d. 1856, m. Abner Beebe.

ZEBINA, b. 1794, d. 1867, m. Polly Miller.

ALMIRA, b. 1796, d. 1859, m. Asahel Bartlett.

ESTHER, b. 1797, d. 1798.

ESTHER, b. 1799, m. Henry Fuller.

GEORGE, b. 1801, m. Mary Ann Burgess.

LYMAN, b. 1804, d. 1867, m. Hannah Stocking.

EDWIN, b. 1807, d. same year.

EDWIN, b. 1817.

BREWER.—ISAAC BREWER m. Sybil Miller of Ludlow abt. 1750, came to Ludlow three years later and settled on the bank of the Chicopee River, at the Lawrence place, had children—Isaac, Daniel, Pliny, Polly, Catherine, Betsey, Chauncey, Abigail, Isaac, Lyman, Clarissa.

ISAAC, d. in infancy.

DANIEL, d. at age of 17, served against Shay's Rebellion.

PLINY, m. Lois Stebbins of Springfield and settled in Norwich, Conn.

POLLY, m. Joshua Fuller of Ludlow.

CATHERINE, m. Walter Stebbins of Springfield.

BETSEY, m. Jerre Snow of Springfield.

CHAUNCEY, m. Lucena Mandeville of Granby and settled in Ludlow.

ABIGAIL, m. John Smith of South Hadley.

ISAAC, m. Catherine Fox of Brooklyn, L. I.

LYMAN, m. Harriet Tyler of Norwich, Conn., settled there.

CLARISSA, m. Zenas Lawrence of Ludlow.

The first ISAAC BREWER d. at 47, leaving ten children, the eleventh being born after his death. The widow held the farm, paying off the large amount of debts and giving her son Pliny a collegiate education.—All the Brewers now in town are descendants of Chauncey.

FULLER.—For most of these data we are indebted to Benjamin Fuller of Springfield.

The first of whom there is record was YOUNG FULLER, who accompanied his son JOSHUA from Ellington, Conn., to Ludlow.

JOSHUA FULLER, b. September 9, 1830, m. Marcy Lathrop of Tolland, Conn., d. in 1810. She d. in 1828, aet. 92. Had children—Elisha, Solomon L., Ezekiel, Sarah, Lydia, Benjamin, Olive.

ELISHA, the first, d. last, aged 96, m. Rebecca Waterman and Sarah Cleveland. Had two wives. Had children, John, Joshua, (removed from town,) Susan, (m. Dr. Munger,) Isaac, (removed to Somers,) Ely, Joel, Asenath, (m. Asahel Rood,) Samuel, Martha, (m. Henry Starkie,) Waterman, Henry Seymour, Rebecca, (m. Jared Carver,) Zera.

JOHN, m. ——— Colton and ——— Capen. Had children, Walter, m. Eunice Gleason; Norman, m. Elvira Wright; Edmund W., m. Elvira Capen; Orra, m. Justin Lombard; infant child; Lodisa, m. Abijah Capen; P. Dwight, m. Caroline Olds; Marcia, m. D. K. Paine.

ELY, m. Jerusha Little. Had children—Elisha A., m. Polly Fuller; Merriek, m. Catherine Bliss; Eliza, m. Lucius Ferry; Caroline, m. Daniel Warner; Vienne, m. Francis McLean and Benning Leavitt; Emily, m. ——— Sanderson; Charlotte, m. Chester Graves; Martha, Jane, m. Lockhart Howard.

JOEL, m. Phebe Jones. Had children, Estus, Sarah, m. Rufus Billings, Levi.

SAMUEL, m. ——— Warner. Had children, Adaline, James, Samuel and four others.

WATERMAN, m. Sarah Abercrombie. Had children, Martha, m. Jerre Dutton, George, Charles, William H.

HENRY S., m. Esther Miller and Mary Alden. Had children—Esther, Sarah, m. Levi Collins; Mary, m. Henry Collins; Henrietta, m. Edwin Chapin; Olivette, m. Henry Frost; Henry, died young; Edward E., m. Jane D. Prentice; Emma, m. Henry Hardy; Henry, m. Lizzie Munsing; Frank, m. Jennie Webster and Anna Mears; Fannie, Lily, Hattie.

ZERA, m. Caroline Wright. Had children—Otis, m. Eliza Braman; Caroline, m. Joseph Hinman; Sarah Ann, m. Allen Seymour; Ellen, m. George Carver.

SOLOMON L. settled and d. in Somers, Conn.

EZEKIEL settled and d. in Ludlow, m. Mary ———. Had children—Marania, b. 1782; Elijah, b. 1781; Rachel, b. 1786, m. Sylvester Clark; Polly, b. 1789; Mercey, b. 1792; Ezekiel, b. 1791; Lyman, b. 1796; Franklin, b. 1799.

ELIJAH, had children—Polly, m. Elisha A. Fuller; Electa, m. Potter; Catherine, m. Atchinson; Gilbert C., m. Harriet.

EZEKIEL, had children—Albert, m. Violate Miller; Edmund, m. Lyon; Davenport L., m. Susanna McCleintick and Maria Charles; Henry.

LYMAN, had children—Eliza, Lathrop, m. Joanna Wood; Cornelia, m. Gilbert C. Fuller.

SARAH, m. Benjamin Chapin of Chicopee and Samuel Chapman of Ellington, Conn., d. at 64.

LYDIA, m. David Barton of Granby, settled in what was then called Whites-town, N. Y. He died at 87 y. 2 m. His wife died next day at 84 y. 5 m. Both buried in one grave, at Clinton, N. Y.

BENJAMIN, settled at Monson, April, 1795. Soon after, his father and mother went to live with him, both died there, aged 75 and 80.

OLIVE, m. William McKinney of Ellington, Conn., d. at Stafford, Conn., at 75.

The family was rather noted for longevity. Joshua d. at 80, his wife at 92, Elisha at 96, Solomon L. at 80 or over, Ezekiel at 80, Sarah at 64, Lydia at 84, Benjamin at 75, Olive at 75. Ten of the 49 grandchildren are living, some of whom are over 80.

JOSHUA lived on the Dorman farm. While his father, Young Fuller, lay dead, one Sunday morning, the house caught fire and burned to the ground, necessitating the removal of the corpse to the orchard.

ELISHA FULLER was a noted wag. He would perpetrate a joke at any expense. Every one has heard of his story about the pins, which he offered for sale from his store with the assurance that the pin-maker was dead and there was no further chance to buy. Taking up a pair of spectacles once at the Town-house to try them, he averred he could see a hawk on Wilbraham mountain. Nor would he listen to one word of disparagement of Ludlow. Some one remarking concerning the poverty of her soil, he declared that a traveler once lost his horse near the Center, and finding him in a field of corn, was obliged to clear a passage through the stalks with an axe. He once told the wondering auditors that he drove his horse at the time of a shower so fast that he himself kept ahead of the rain, while his dog swam just behind the wagon for a long distance.

HUBBARD.—ELISHA HUBBARD m. Mary ———, came to Ludlow about 1740 (?), d. at 72. Had children—Russell, Titus, Luther, Lowell, Judah, Anstis, Calvin, (left town.) Bernice.

RUSSELL, m. Olive. Had children—Lovina, Warren, Asahel, Harvey, Ann, Dan, Jemima, Susan.

TITUS, m. Phebe ———. Had children—Harry, b. 1797; Calvin, b. 1798; Lowell, b. 1801; Elisha, b. 1804; Israel Newton, b. 1808; John P., b. 1813; Lovina, b. 1818.

JOHN HUBBARD, JR. (brother of first Elisha), m. Anna ———. Had children—Rachel, b. 1762; John, b. 1764; Asa, b. 1769; Anna, b. 1770; Ira, b. 1772; Martha, b. 1774; Charles, b. 1777; Ethan, b. 1779.

KENDALL.—Ensign JAMES KENDALL m. Jernsha ———. He died March 9, 1820, at 74. She d. October 24, 1836, at 90. Had children—Chapman, Reuel, James, Selah, Amos, Via, Sally, Jerusha.

CHAPMAN, had children—Daniel and Mosely.

REUEL, had children—John, James.

JAMES, had children—Levi, Reuben, James.

SELAH, had children—J. Munroe, William.

AMOS, d. June 19, 1836, at 50, m. Sila, who d. September 18, 1859, at 73, had children—Carlo M., Caroline, Eliza, Salome, James W., Henry Burt, William W., Horace, Jerusha, Delia.

VIA, d. young.

SALLY, m. Moses Rood.

JERUSHA, m. Aaron Carver.

BURR.—JONATHAN BURR came to Ludlow from Ellington, Conn., about 1768, b. 1710, d. 1807, m. Priscilla Freeman. Had children—Noadiah, b. 1764; Timothy, b. 1767; Jonathan, b. 1769; Freeman, b. 1771; Ansel, b. 1773; Ashbel, b. 1776; Sally, b. 1779; Polly, b. 1782; Eli, b. 1784; Betsey, b. 1787.

TIMOTHY m. Hannah Graham. Had children—Billy Graham, b. 1790; Hannah, b. 1792; Betsey, b. 1791; Charles, b. 1797; Halsey, Hart, Barton, Almira.

JONATHAN m. Mindwell Chapin. Had children—Ashbel, b. 1799; Estes, b. 1801; Polly, b. 1803.

FREEMAN m. Mary Goodell. Had children—Matilda, b. 1799; Maria, Solomon, Freeman, Columbus, Elnina, Juliana.

ANSEL m. Anna Pinney. Had children—Emily, Anna, Ansel, Eli.

ASHBEL m. Clarissa Sikes. Had children—Lyman, b. 1805; Abigail, b. 1808.

ELI m. Cynthia Burchard.

BARBER.—EBENEZER BARBER, a town officer first in 1777, lived, raised his family and d. on place now owned by David L. Atchinson. Was totally blind many years before his death. His wife was insane for a number of years. Had children—Ebenezer, Lewis, David, Abigail, Anna, Tirzah.

EBENEZER, lived on old place.

LEWIS, lived on Dea. Parsons' place.

DAVID, Abner and John lived in Vermont.

ABIGAIL, m. Zerah Chapin of Chicopee, mother of Sophia Moody, now 80 years old.

ANNA, m. Zelotes Parsons, lived and d. in Wilbraham.

TIRZAH, b. July 7, 1776.

EBENEZER, m. Lovicy Bartlett of Wilbraham, July 29, 1784. Had children—Lovicy, m. Rebecca ———, had children—Ira, Joel, Warren, Eli, Hollis.

Ira was father of the present Hollis.

ROOT.—TIMOTHY ROOT, b. 1749 in Somers, Conn., m. Sarah Bartlett and rem. to Ludlow abt. 1770. She d. 1785. Had children—Timothy, William, Sally, Nancy, Flavia, Amy and Pliny; m. Dorothy Shumway and d. Nov. 22, 1822. Had children—Sophia, Amos, Dorothy, Polly, Parmelia, Elizabeth and Cynthia. December 2, 1822, his real estate was valued at \$2,675 and personal property at \$369, large for the times.

TIMOTHY, d. in infancy.

WILLIAM, m. Eunice Sheldon, and settled in Granby, Mass.

SALLY, d. in Ludlow unm., aet. 86.

NANCY, m. William Snow and settled in Granby, Mass.

FLAVIA, m. Gaius Taylor and settled in South Hadley.

PLINY, m. Ruth Cleaveland of Palmer, rem. to Steuben Co., N. Y., and then to Jackson, Mich.

SOPHIA, m. Nathaniel Lyon and settled in Ludlow.

AMOS, m. Mary ——— of Richmond, Va., and settled there. Served in the war of 1812.

DOROTHY, m. John Gates of Ludlow.

MARY, m. Gaius Clough, lived in Franklin, N. Y., and Chicopee.

PARMELIA m. Otis Horr of Ludlow, and Warren Squires.

ELIZABETH, m. William Clark and lived in Hubbardston and Ludlow.

CYNTHIA, m. George Clark of Ludlow.

There are eleven descendants of these fourteen children now living in Ludlow, among whom are John Gates, George R. Clark and Mrs. Maria C. Clark Burr.

LYON.—Dea. DAVID LYON, b. 1735, d. 1804, came from Woodstock, Conn., 1776, m. Eunice Stebbins, 1764. Children—Eunice, b. 1766, d. 1804; Gad, b. February 28, 1769, d. December 26, 1815; Nathaniel, b. January 24, 1772, d. February 11, 1839; Stephen, b. 1775, d. December 23, 1837.

EUNICE m. James Sheldon.

GAD m. Jerusha Kendall, March 13, 1794. Had children—David, Dexter, Homer, Homer, 2d, Helena.

DAVID, b. January 15, 1795, m. Fannie Wright.

DEXTER, b. October 3, 1796, m. Sila Taylor, d. December 14, 1839.

HOMER, b. December 12, 1798, d. December 14, 1798.

HOMER, 2d, b. January 13, 1800, m. Maria Taylor.

HELENA, b. January 10, 1803, d. April 28, 1829.

NATHANIEL, m. Hannah Kendall, December 31, 1804. Had children—Norman, a son, Hannah, Sophia, Norman, Olive, Albert, David.

NORMAN, b. February 3, 1806, d. November 28, 1808.

A SON, b. August 5, 1808, d. August 5, 1808.

NATHANIEL m. Sophia Root, May 8, 1814. Had children.

HANNAH, b. February 25, 1815, m. Urbane Carver, d. May 8, 1856.

SOPHIA, b. March 11, 1817, m. George Taylor.

NORMAN, b. December 12, 1818, m. Lydia Cooley.

OLIVE, b. January 28, 1821, d. November, 1839.

ALBERT, b. August 8, 1825, d. April 11, 1858.

DAVID, b. September 21, 1827, m. Jane Slate.

STEPHEN, m. Patience Wright, January 22, 1799. Had children—Lucy, Solon, Eunice, Ruth, Esther, Ephraim, Gad, Mary, Dexter, Sarah, Josiah, Caroline.

LUCY, b. November 22, 1800, m. Cleveland.

SOLON, b. August 22, 1802, d. 1873.

EUNICE, b. June 8, 1804, m. Hilliard.

RETH, b. June 10, 1806, d. September 3, 1858.

ESTHER, b. September 26, 1808, m. Barrett.

EPHRAIM, b. January 21, 1811.

GAD, b. April 21, 1813, d. December 9, 1849.

MARY, b. July 13, 1815.

DEXTER, b. May 10, 1817.

SARAH, b. April 24, 1819, m. Swart.

JOSIAH, b. August 3, 1820, d. May 11, 1822.

CAROLINE, b. April 23, 1823, d. January 5, 1859.

David Lyon is said to have been the first deacon of the Congregational Church after the town was set off from Springfield. Dr. Philip Lyon, supposed to be a brother of David, b. 1762, d. 1802.

DUTTON.—JEREMIAH DUTTON came from East Haddam, Conn., about 1776. Had children—Sally, m. Maxwell; Betsey, m. Van Horn; Charlotte, m. Eaton; Oliver, m. Hubbard; Calvin, Cone.

OLIVER, b. 1760, d. 1843, m. Judith Hubbard. Had children—Lois, b. 1784, d. 1841; Lorin, b. 1792, d. 1866; Dennis, b. 1799, d. 1850; Asenath, b. 1802, d. 1803; Hubbard, b. 1806.

CLOUGH.—TIMOTHY, had children—Uriah, b. 1757, d. 1832; Jonathan.

URIAH, m. Molly Oraette, b. 1759, d. 1837. Had children—Huldah, b. 1780, m. Mollit; Uriah, Jr., b. 1783, d. 1784; Uriah, b. 1785; Mordecai, b. 1787, d. 1831; Gaius, b. 1789; Mary, b. 1791; Lydia, b. 1793; Joseph, b. 1797, d. 1834; Seth, b. 1799.

MORDECAI, m. Lucy Case. Had children—Mordecai, Jr., b. 1813; Roselle, b. 1815; Sarah, b. 1818; Mary Ann, b. 1820; Ambrose, b. 1822, the only one of the name now in Ludlow; Uriah, b. 1824.

JONATHAN CLOUGH, had children—DAN, had children—Desire, b. 1800; Jonathan, b. 1802, d. 1803; Abner, b. 1805; TIMOTHY, m. Lucy ———. Had children—Abigail, b. 1792; Susa, b. 1794; Hannah, b. 1797; Olive, b. 1801; Candace, b. 1801; Timothy, b. 1804; Jonathan, b. 1806; Daniel, b. 1808, d. 1810; Daniel, b. 1811.

JOHN, m. Sarah ——— and Lovisa ———. Had children—Sarah, b. 1796; Keziah, b. 1798; Charlotte, b. 1800; Clarissa, b. 1802; Lovisa, b. 1804; Sophronia, b. 1805; Nancy, b. 1811; Ann J., b. 1814; John, b. 1816; Mary, b. 1818.

PUTNAM.—ABNER, b. Sutton, Mass., March 17, 1765, m. Abigail Waters. Came to Ludlow, 1796, d. October 23, 1831. Had children—James, Nathan, Amos.

JAMES, b. September, 1787, m. Marcia Cox.

NATHAN, b. October 8, 1788, m. Mary B. Look.

AMOS, b. October 8, 1788, m. Susan Miller of Ludlow, d. January 31, 1871; (Nathan and Amos, twins, each lost a limb.) Amos had children—Abigail Waters, b. May 16, 1811, m. D. L. Atchinson; Amos Hurley, b. January 20, 1814, m. Sarah Warner; Leonard Miller, b. August 19, 1815, m. Lucy Smith; Susan Alvira, b. June 28, 1817, m. Avery Green; Zadoc Porter, b. May 8, 1819, m. Lucia Chapin; Flavius Josephus, b. November 11, 1821, m. Sylvia B. Alden, d. August 1864, at Andersonville prison; Sarah Ann, b. June 4, 1824, m. Gordon M. Fisk; Adaline Eliza, b. July 19, 1830, m. Lyman S. Hills.

JONES.—(THOMAS, came from Wales. His son was Benjamin, whose son was also named Benjamin, the father of) STEPHEN JONES, b. in Somers, Conn., June 27, 1750, m. Lucy Cooley, December 22, 1779, came to Ludlow in 1799, bringing six children. One was b. in Ludlow, Lucy, d. July 15, 1808. Stephen m. Mrs. Mary Chapin of Springfield, September 27, 1811. She d. July 26, 1841. He d. January 2, 1828.

STEPHEN and LUCY JONES had children—Stephen, Levi, d. act. 13 months, Lucy, Phebe.

LEVI went to Illinois. Had children—Mary, Susan, Parmelia, Simeon.

STEPHEN had children—Hannah, Annie, Amanda, Asenath, Dargo B., Catherine, Martha, Stephen Cooley.

SIMEON m. Mary Chapin, dau. of his father's second wife. Had children—Hannah, Delia, David C., Henry S., Daniel, Daniel, Eliza, Parmelia, an infant, Sarah, Irene, Charles.

CC. (See pages 90, 140.)

On the occasion of the death of Capt. Hubbard the following lines were penned by Hon. G. M. Fisk of Palmer:—

CAPT. HENRY A. HUBBARD.*

Comes there a mournful message,
On wings of lightning sped,
Thrilling the ear with sadness,
Whispering, "He is dead!"

Brief is the touching story,
How at his country's call,
Went he forth in his armor,
To conquer or to fall.

Bravely his comrades leading,—
On to the strife they go,
Bearing the nation's standard
To the soil of the foe.

Over the trackless ocean,
Rounding the stormy capes,
Where the hurricane dashes
The sea in mountain shapes

Hearing the distant thunder,
Seeing the murky smoke,
Knows he the strife of battle
Rages at Roanoke?

Turns on his fevered pillow,
Starts with commanding word;
Calls for his faithful comrades,
Asks for his trusty sword.

"Onward all! to the struggle!
Charge! the foe is near!
Mount to his frowning ramparts!
Plant our standard there!"

Wandering thus in fancy,
He leads his comrades on;
Crushing the foe before him,
Until the field is won.

* * * *

Hushed is the din of battle,
Hushed is the cannon's roar;

*Died on shipboard, in Pamlico Sound, February 12, 1862, the fourth day after the battle at Roanoke Island.

And sleeps the young Commander,—
Sleeps to awake no more.

Homeward they gently bear him,
Over the foamy track,—
Anxiously hearts are waiting,
Waiting the welcome back.

Sad, oh sad, is the welcome,
That greets the soldier's bier;
Voices are hushed in sorrow—
Rapidly falls the tear.

Solemn the muffled drum-beat,
Slow is the measured tread;
Bearing the youthful captain,
To his home with the dead.

Hark! 'tis the parting volley,
Firing over his grave!—
The last sad act is finished,
And rests the young and brave.

"Come to the bridal chamber,"
Bind on the weeper's brow
Laurel wreaths of the soldier,
Twined with the willow's bough.

"Green be the turf above him;"
Peaceful his dreamless sleep;
Ever in fond remembrance
His treasured mem'ry keep.

LUDLOW, February 23, 1862.

DD. (See pages 89, 90, 141.)

From detailed accounts of the life and incidents of the stay in Andersonville, sent by parties who were there, we are permitted to cull brief selections:—

From Jasper Harris of Holyoke:—"The brigade including my regiment (16th Connecticut Volunteers) was captured April 23, 1864, at Plymouth, N. C., and taken en route for Andersonville, where our rebel guard told us was a splendid, shady camp, with plenty of new barracks for shelter. We arrived at the Andersonville station at dark on the evening of May 9. The next morning we were marched towards the stockade, a quarter of a mile away. Just before arriving at the main gate we came to a rise of ground from which could be seen the whole stockade, and most of the inside of it. I shall never forget the gloomy and depressed feeling with which I looked on the horrible sight. The

high log stockade was composed of straight young pines, cut sixteen feet long, hewn on two sides, the bark peeled off, and then the log sunk on end in a trench six feet deep, close together, leaving ten feet at least above ground on the inside. Cross-pieces were spiked to each timber horizontally, making a fence strong enough to hold cattle instead of men.

"Rations were issued daily, being drawn into the stockade by a mule team, and when divided and sub-divided furnished each man a pint and a-half of cob-meal and from two to four ounces of bacon. For a few days we received two common-sized sticks of cord-wood to be divided among ninety men.

"Grant's campaign had now commenced and soon more prisoners began to come in. After a while came the Ludlow boys. The first man I met was Sergeant Perry, looking every inch a soldier, and in excellent health. The next was Flavius Putnam, a new recruit, captured in his first battle. I always knew him as being a thoroughly good man when I lived in Ludlow, and exceedingly strong and quick in farm work, and always cheerful.

"If I should attempt to write a complete description of Andersonville and its horrors, of Wirtz, his guards and his bloodhounds, and all the sights and incidents which came under my own eye there and at other prisons during my eight months' stay, of the murders and robberies amongst our own men, of the hanging of six of them by a court of our own men,—it would fill the pages of a large book, while a part would be descriptive of such monstrous cruelty and so striking to sensitive minds that I am afraid it would not be believed if written."

From an account by James E. Perry of Adrian, Mich: "Just two weeks from the time we were captured found us marching into the renowned Andersonville prison pen. When introduced into that foul den of crime, wretchedness and sorrow, our hearts failed us, and we made up our minds for the worst, and we would rather have risked our chance with the regiment even in those bloody battles of the campaign of 1864. One-third of the men who occupied that vast charnel-pen lie buried there to-day.

"Willie Washburn died August 21, Daniel Pratt, August 22, Ebenezer Lyon, September 11, Caleb Crowningshield, September 15, Hiram Aldrich, the latter part of September, John Coash, during the fall, Flavius Putnam, some time in September, Joseph Miller (not from Ludlow), and Albert Collins of Collins' Depot, during the summer. Putnam and Coash were admitted to the hospital and died there. I think it can be truly said that these men died of starvation, for we received nothing that a sick man could relish or eat."

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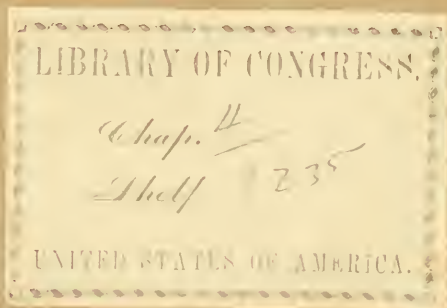
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